The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

REV. JOHN A. CLARK, D. D. } EDITORS AND
" WILLIAM SUDDARDS, } PROPRIETORS.
" STEPHEN H. TYNG, D. D. }

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Poetry.

LATEST VERSES OF MONTGOMERY.

It will be recollected by some of our readers, that the venerable poet, James Montgomery, when invited last year to attend the anniversaries of the benevolent institutions, declined, on the ground that, although his spirit was as warmly interested in them as ever, he had become too infirm, both in body and mind, to take part in public celebrations. The annexed effusion, the latest from his pen, obtained by a friend, and published from manuscript in the Utica Gazette, expresses his sense of nature's decay, and his submission under affliction, to Him who does all things well:—

—

Father—thy will, not mine, be done!
So prayed on earth thy suffering Son,
So in his name I pray:
My spirit fails, the flesh is weak,
Thy help in agony I seek,
O take this cup away!

If such be not thy sovereign will,
The wiser purpose then fulfil,
My wishes I resign,
Into thine hands my soul commend,
On thee for life or death depend;
Thy will be done, not mine.

Signed, J. MONTGOMERY.

The Mount, Sheffield, Feb. 21, 1843.

For the Episcopal Recorder.

PSALM XCVII. 11.

Messrs. Editors,—In the No. of your paper of the 15th inst., is an article, complaining that many of our ministers do not pay sufficient attention to get at the *specific* meaning of the text upon which they treat;" and citing, as an instance in point, a sermon on the text at the head of this communication, which your correspondent had "some time ago been much pained in hearing from a worthy minister,"—and in which he says, "the object and meaning of the sacred writer *was*" (*were*) "wholly overlooked." He observes, "the metaphor, '*Light is sown*,' is what is sometimes called a broken figure;" yet the preacher "received it as it stands; and almost his first inquiry was, 'If such are the *seeds* of light, what must the *harvest* be?'" He states that the preacher, "in the course of his remarks, said he liked to consider the Christian graces, love, joy, peace, &c., as corresponding with the seven primary colors!" Then follow these sentences, which either he, or the printer, has not made altogether perspicuous:—"Before he closed, in which there was great confusion of thought on the light and peace, consequent on a holy life,—arising from this mixed metaphor of *the seeds of light*, I took up the Prayer Book, and found the text in the Psalter—here it is, 'There is *sprung up* a light for the righteous,' and my mind was at once relieved." His piece closes with the following reflections:—

"There *was*" (*were*) "beauty and consistency in the figure," (i. e. as it *stands* in the Psalter,) "and how impressively might the thought have been presented "to those who are hungering for the bread of life."

"Much of the ridicule cast upon experimental religion, the joys and sorrows of the Christian heart, has often arisen from the confusion of thought, the jumble of metaphors, and false philosophy with which they have been associated. Let our clergy study the Bible, its meaning, its spirit, and be less wedded to systems and parties, and they will do more good."

Upon this article give me leave to say a few words. I also heard the sermon alluded to, and I must say, it struck me very differently from what appears to have been its effect on your correspondent. That the "worthy minister" had studied the Bible with a view to get at the specific meaning of his text," I do not affirm: though it seemed to me that he had. At any rate, I have been giving some attention to the passage, and must confess that the sermon, as I well remember it, exhibited no mark of a want of study.

Your correspondent says, "The metaphor, '*Light is sown*,' is what is sometimes called a broken figure." Whether it be broken, or whole, is perhaps a momentous question. The "worthy minister," however, was evidently confined with considering it simply *a figure*, and as such, a figure of *something*, and calling on him to show what that something is. He considered his text as suggesting three questions, which, in the course of his sermon, he brought successively forward:—1st. Who was meant by "*the righteous*" in the text? 2d. What is meant by *the Light*, with which they are blessed?—and 3d. What is meant by this Light's being *sown*?

In answer to the *first*, he remarked, that the Hebrew word, translated "*righteous*," which I find to be, צדיק, means "*just*," and is that term, on which depends the scriptural doctrine of *justification*; a doctrine which is then briefly explained in accordance with the commonly received *Protestant* standards; showing that the righteous in the text, or, as they are termed in the previous verse, those "that *love the Lord*,"—"*his saints*,"—are those whom God *justifies*, and who are consequently attaining progressively to a personal and perfect righteousness.

In answer to the second inquiry, he considered the word, *Light*, as a metaphor; and as the light of the sun is believed to be made up of seven primary colors, so he said he was fond of considering *spiritual* Light as consisting of the same number of rays, giving us, in view of God and of our relations to him, "the blended radiance of knowledge, peace, delight, comfort, joy, hope and glory:" that is, as he explained,—*knowledge* of divine truth; *peace* of conscience through forgiveness; *delight* in God's service; *comfort* from the indwelling spirit; *hope* of the future inheritance of the saints; *joy* in the indwelling character of God:—and *glory*, in a final vision of God face to face. These he considered the seven primary rays, which blend and make up the *spiritual light*, with which the justified, or "righteous," are, or will be, blessed. And that he was somewhere near the truth in his explanation, appears probable from the context. "*Light* is sown for the righteous; and *gladness* for the upright in heart. *Rejoice* in the Lord, ye righteous, and *give thanks* at the remembrance of his holiness." In Hebrew poetry, the latter line of a distich seems often to explain the former. It evidently does so in this case. The *figurative Light* of the text is the *literal gladness* of the other part of the couplet, and identical with the *rejoicing* and the *thanksgiving*, to which the righteous are immediately exhorted. These expressions give a clue to the meaning of the metaphor, *Light*—for this *gladness* is not the mirth of *fools*, nor that of men, who rejoice in mere *worldly* prosperity;—but gladness *in the Lord*, and thanksgiving at the remembrance of *his holiness*: So that the "worthy minister" got at least into the neighborhood of the true meaning of the metaphor; the Psalmist being his own interpreter.

By the way;—your correspondent misquotes one of the preacher's expressions at the opening of his discourse: making him say, "If such are the *seeds* of Light, what will the *harvest* be?" Thus constructing what he calls "a *mixed* metaphor" for the preacher, which the preacher himself would doubtless refuse to acknowledge. His language, as I remember it, was—"If the seed, which is sown be *Light*, what must the *harvest* be?" His idea was, not that something else was *the seed* of light; but that the Light *itself* was the seed sown; and this is the idea of *the text*. Accordingly, to the preacher's question, "If the *seed*, which is sown, be Light, what must the *harvest* be?" The plain answer is, Why that harvest must *itself* be Light; for light *sown* at the *tilling* can yield only light at the *reaping*—though it will doubtless yield it with an increase to an hundred fold: and this thought the preacher, after explaining the meaning of the term, proceeded fully to unfold.

And then, in answer to the third question, What is meant by this Light's being *sown* for the righteous?" he remarked, among other things, that, as seed does not always spring up on all *souls* alike, with equal quickness and fulness, so the Light *sown* for the righteous,—their religious knowledge, peace, comfort, &c., does not always spring up in all *minds* alike, either as to the time, or as to the fulness of its springing; that suddenly strong and large measures of this light are not always safest and best for the Christian; that it should therefore satisfy the doubting disciple if its springing up be gradual and healthy; and that, with such a foretaste, he may well wait till, in heaven, he reap the sure and the full harvest of what is here so sweetly, though so partially realized.

Your correspondent says that there was "great confusion of thought" in this part of the discourse; and that, upon looking into the Prayer Book, and seeing how the text was translated *there*, viz: "There *is sprung up* a light for the righteous,"—"his mind was at once relieved." I confess, I did not notice the confusion of thought, of which he complains; nor do I see how the translation in the Psalter could relieve him from the trouble which he felt. For, it may be inquired, how *can* Light *spring up* unless previously *sown*? The expression in the Psalter, "*is sprung up*," is an attempted translation of the same Hebrew word, which, in the commonly received version, has been rendered, "*is sown*." Both of them, in a figure, carry a reference to seed cast into its soil and growing up: so that, after all, your correspondent was relieved of his pain by a merely *imaginary* medicine. The truth is, the translation of the Psalms into our Psalter, which was made from the *Greek* Septuagint version in the time of Cranmer, and not from the *Hebrew* original,—though sometimes beautiful and faithful, is yet often faulty, and in the text, *wrong*. The Hebrew word, זרע, means, literally, and properly, "*is sown*," and not, "*is sprung up*." I should call the figure of the inspired Poet a *whole* one. Its metaphoric *Light* is regarded as a *seed sown*; though that sowing is sure to be followed by a springing up,—partly *here*, fully hereafter,—to the comfort of the righteous servants of God. Our *metre* version in the Prayer Book gives the thought, on the whole, happily; and with it the "worthy minister" closed his sermon:—

"For *seeds are sown* of *glorious Light*,
A *future harvest* for the *just*:
And *gladness* for the heart that's right,
To recompense its pious trust."

You correspondent signs himself "SUTOR." Whether he be what his signature implies, I know not. But, if he be, I venture to give him a text, which it will perhaps do him good to study, before he again ventures to lecture our "worthy ministers" for not finding out the meaning of the texts from which they preach: it is this: "*Ne Sutor ultra crepidam*." If he study, and understand, and follow this, he may do the world some good; helping their *understandings* more than he can by bringing preachers before the public in an unfavorable *Light*. Besides him and the present writer, many others who have perused his article, heard the sermon also, to which he refers, and of course know to whom his unfriendly criticisms point; while some, who did *not* hear that sermon, may be led to ask and learn at whom his censures are directed, and thus to do injustice to one, whom *they* would not willingly injure.

A SUBSCRIBER.

BISHOP GRISWOLD'S WAY OF WINNING MEN TO THE CHURCH.

We copy the following paragraph, which, in the facts it presents, speaks volumes, from Bishop Smith's late Charge.

In my youth, it was my happiness to be the pupil of our late venerable and lamented Presiding Bishop. But for that, it is little likely that I should ever have been a minister of this Church. Like scores of others, I was won over to the Church before I fully understood her claims, or was capible of appreciating her surpassing excellencies, by the radiance of his meek and blameless example. By his guidance I subsequently became an Episcopalian, after the most thorough investigation, and upon the deepest convictions of mind and heart.

For twenty years, more or less intimately, for many of them very intimately indeed, was I acquainted with all those wise maxims by which, with such signal success, he governed every thought, and word, and action, towards his fellow-Christians who were not Episcopalians. Their wisdom and their truth commend them fully to my conscience in the sight of God; and they have left their impression on the present condition and prospects of the Church in Massachusetts and Rhode Island; as if from under the broad seal of the Great Head of the Church himself. Sudden and short-lived success is by no means an infallible test of the approbation of Heaven; yet success upon the whole, and in the long run, is one of the surest of such tests. That venerable Bishop, who was honored as the instrument of bringing over more than two hundred young men from other ranks, to become the ministers of this Church, could hardly have erred in the temper and line of conduct which he pursued towards them. And these were remarkably free from every thing censorious, harsh, or denunciatory. And however, through the infirmity of my nature, I may have failed to carry out these principles, I feel the highest degree of confidence that they are just; not because they are mine, but because I was taught them by that wise and good old man. And I doubt not but that I may have been insensibly led into the train of remark embodied in this Charge, by being made daily to feel, how few are left behind, like-minded with him; and by that growing admiration of departed wisdom and worth, to a full sense of which it would seem we are never sufficiently awake, until we are deprived of it forever!

ATTENDANCE UPON PLACES OF HERETICAL WORSHIP.

Two weeks since we called the attention of our readers to a letter of the sainted old John Bradford, written just before his martyrdom, showing his judgment of the sin of attending popish worship. The following extract, which we make from an article in the Christian Witness, contains some very just sentiments in relation to the guilt we incur in countenancing, by our attendance, the errors taught in places of heretical worship:—

Most enlightened Episcopalians would think it improper to frequent a place of worship where Unitarianism, Universalism, Transcendentalism, or Mormonism is preached; or even, except for special reasons, to encourage them by an occasional attendance. We are confident that any rule less rigid than that of absenting one's self entirely from places where heresy is promulgated, is productive of evil consequences to individuals, and to the Church. To go where we know heresy is habitually taught, is to encourage and support it. It is virtually saying to those over whom we have influence, "where we go, you may go." At least, so it is understood; and such is the practical effect of such attendance. Even though the attendance of orthodox Christians at such places should be but occasional, the effect upon others is still bad; for all have logic enough to reason thus: If there is no harm in visiting a Unversalist place of worship once, there can be no harm in doing so twice; and if no harm in doing so twice; then there can be none in repeating the act several times; and if none in going several times, surely, I shall be held excusable if I make it my regular place of worship. So that even an occasional visit by an Episcopalian to such a place of worship, may easily be construed into a silent approval of the course of those who frequent no other house of God. And it is to be feared that many, through the thoughtless example of those whose consciences should be more enlightened, have been induced to give their ear to the siren voice of error, and have been charmed into a sleep from which the last trump only can awake them. O that the members of our Church would look well to this subject! If he who saves a soul from death shall shine as the stars forever and ever, what shall be the fate of those professing Christians who, by an example founded on false liberality, lead souls to perdition! Christians are said to be the light of the world; and how careful should they be never to place themselves in a situation where their light will become darkness.

Orthodox Christians are scarcely aware, as a general thing, how good an influence might be exerted by them, if they would but firmly adhere to the rule of never attending a heterodox place of worship. It is impossible to convince others that we consider them as holding fatal errors, unless this belief has power to control our conduct, so as to keep us away from the place where those errors are taught. Example has more power than precept. Tell a man he is in a fatal error, and then act as if it was no error at all, and he will despise both the precept and the example; but tell him the same solemn truth, and then refuse, *in any way*, to countenance the error, and he will honor the consistency of character, even though he should not obey the precept or follow the example. Charlotte Elizabeth, in her "Personal Recollections," narrates a circumstance which strikingly illustrates the good effect of example in refusing to countenance error. She was thrown, for a season, into the midst of a family devoted to the heresy of Irvingism. "Many a time," she says, "did I suffer grief far greater than I occasioned, when refusing to join my dear erring brethren in social worship. I knew some of them were in the habit of returning thanks to God the Father for imparting to the Lord Jesus such abundance of the Holy Spirit's influence as kept him from sinning; [It is the belief of the Irvingites that Jesus had a corrupted human nature, which continually inclined him to actual sin.—EDS.] and I would sooner have died than have been found assenting, even by my presence, to any such fearful impety. Accordingly, I invariably refused to meet them otherwise than in the interchange of courtesy and kindness; and whenever prayer was proposed I withdrew and prayed alone. To do this, cost me an effort that would spoil a whole night's rest; and once, in particular, when a large party unexpectedly came in from hearing a sermon and sat down to supper, and afterwards took their Bibles to read and pray, I found it almost too much for me to rise to declare my reason for retiring, and after a most affectionate good night, to leave them; for I loved them well, and it seemed a most presuming thing on my part. I wept nearly all night after it; but how great was my thankfulness on hearing, at a distance of several years, that a very sweet and pious young lady, a stranger to me, who was about to resign herself wholly to their guidance at the sacrifice of filial duty, was so startled by my proceedings, that on returning home she prayed for direction in a spirit of real willingness to be led of God; and after reading attentively such parts of the Scriptures as had been most perverted to maintain the cause of error, she saw the snare, and withdrew. Who shall estimate the value of an open protest!"

The firm conduct and consistent example of this excellent lady, probably, had an influence also to reclaim from error the lady who presided over the family in which she boarded. The narrative is so sweetly interesting that we cannot forbear to subjoin another paragraph: "Finding that an effort was about to be made to introduce and spread the delusions in Ireland, the ardent temperament of whose children appeared so favorable to their reception, I published a pamphlet, "A Letter to a Friend on some subjects that trouble the Church," in which I quoted Mr. Irving's own words, as published and re-published by himself in circulation of his real tenets. This was an unpardonable instance of hardened unbelief on my part; and it affected my friend so much that we agreed to part sooner than we had purposed. I look back with thankfulness to that time; for it was greatly blessed to establishing me in the faith; and during three months of daily discussion between me and my zealous opponent, not one word had ever been uttered on either side, or one look exchanged that was not even affectionately amicable. She was soon afterwards completely recovered out of the snare; and we both recall our united sojourn with feelings of gratitude to Him who kept us still of one heart even while we were not of one mind in the house."

"Now, we are sure, can read these touching "Recollections," without feeling how important it is to treat those in error with great personal kindness, and, at the same time, solemnly to protest against their error, both *by word and deed*, and to give it, by our conduct especially, a silent and undeviating rebuke. Such a course has great power over the supporters of heresy. Nothing will shake a man's confidence in his opinions, so quick as to let him see that even the strongest private friendships cannot bring you into the most distant support of, or alliance with, his heresies, and that you feel a higher law of duty to truth and to God drawing you into uncompromising disapproval and separation from him at the very point where he is most anxious to gain some slight token of your approbation. Such a person is very liable to reason thus: "If the sentiments I have embraced are regarded by my friend as of so fatal a nature, that he will sooner break private friendship, if need be, and part with me forever, than even, for once, attend my place of worship, to join in the circle for social prayer, is it not possible that I may be wrong? I have not found my friend bigoted in other subjects; he is intelligent, kind, and affectionate, and is bound to me by many ties, which he would not break but for strong reasons. He is not stubborn; I find him ready to yield to me in other matters; is it not possible that the deep conviction which makes him so uncompromising in this, has been implanted in his breast by a divine power? It certainly may be so; for, in this particular, he is not under the laws which ordinarily govern human beings. I feel that, in this respect, he is infinitely above me, and is nerved to a course of conduct which I am incapable, under any circumstances, of following.

I AM A CHURCHMAN.

Because the church to which I belong is one of the oldest branches of the Christian Church: she can trace back her history not merely as some would have it, to the times of the Reformation, but to the days of the Apostles: for she was not first formed by the Protestant Fathers, she was only *reformed*, and brought back to her original state of purity and doctrine; and they were her own children who purified her from the errors and defilements of popery. I love my mother church the more because she is old; her hoary head is a crown of glory, the wise man has told me, "Thine own and thy father's friend forsake not," and I have seen no reason to forsake her.

I am a Churchman—because I know no church that holds the great leading truths of the gospel more simply, more fully, or more clearly, than the Protestant Episcopal Church. This appears from her articles, especially those on Original sin, Justification, and Salvation by Christ only. God has long made her a shield, and a shelter to the faith in this country. Many, without her pale, have lighted their torch at her altar, and even when her ministers and members have walked in wilful darkness, she has still, in her articles, her creeds, and her services, held forth the pure word of life.

I am a Churchman—because I find from the Epistles of St. Paul that the primitive church had the orders of bishops, priests and deacons, and I find the same orders existing in our own. Change of time and circumstances has indeed created some differences in her constitution, but I believe that on the whole she comes nearest to the model which the apostles left us.

I am a Churchman—because no church has produced more able champions for the truth; nor has any furnished a more goodly company in the "noble army of martyrs."

I am a Churchman—because I am persuaded that our church is surpassed by none in the the tone of moderation and the spirit of charity, which not only distinguish her services, but which, since the glorious Reformation, have marked her general conduct towards those who have differed from her.

I am a Churchman—because the Protestant Episcopal Church is remarkable for the care she has taken to provide for the young—by requiring sponsors for every child at baptism, by supplying an admirable catechism for youth; and by maintaining the scriptural and most useful rite of confirmation, she has beautifully shown her maternal solicitude and wisdom—she has kept her Saviour's injunction in remembrance—"Feed my Lambs."

I am a Churchman—because I find the liturgy of our church, so plain, so full, so fervent: being intimate with it, I love it as a long cherished friend; I can understand it, I can enter into it so well, that I find nothing like it for public worship.

I am a Churchman—because our church does so highly honour the Bible. How much of the pure word of God does she bring before the minds of her children in all her services, both on the Lord's day, and in every day in the week!

I am a Churchman—because I love, I pray for, unity. My Saviour loved and prayed for it. I will not, therefore, I dare not, leave the church of my forefathers and promote disunion unless I can discover such reasons for deserting her, as convince my conscience that I am bound to do so; and no reasons ought to convince my conscience which are not founded upon the word of God; which directs that we should mark those that cause divisions and avoid them.

I am a Churchman—because I find that her doctrine exerises the bitterest malignity, and endures the fiercest assaults of the infidel, the lawless, and the profane; I cannot believe that she can be bad, since they so much hate her, for their hatred is the best testimony in her favour.

I am a Churchman—because, though I am told my church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other christian bodies, I find many not blameless there. I would say, therefore, of my mother church, as it has been beautifully said of our mother land—"*With all thy faults I love thee still.*"

Whilst when I love all those who love the Lord Jesus Christ in sincerity; whilst I respect the scruples of those who conscientiously differ from me; whilst as my brethren in Christ, I freely offer the right-hand of fellowship; whilst I avow it as my choicest, my noblest distinction, that I am a CHRISTIAN, I rejoice to add, I thank God that I am able to add also,—I AM A CHURCHMAN.

For the Episcopal Recorder.

"THIS IS MY BODY"—"THIS IS MY BLOOD."

The advocates of the real presence in the Eucharist, think they see good ground for their doctrine in the VIth chapter of St. John's Gospel, in which Jesus, addressing the multitude, who had assembled in the Synagogue at Capernaum, said, "I am the living bread which came down from heaven, if any man shall eat of this bread, he shall live forever, *and the bread that I will give is my flesh*, which I will give for the life of the world." And again, "Verily, verily I say unto you, *except ye eat the flesh of the Son of Man, and drink his blood*, ye have no life in you." Now, in the first place, in reference to these passages of Scripture, I argue, that whatever may be their true meaning, they have but little bearing upon the question at issue. They were spoken some considerable time before the institution of the Holy Eucharist, and, of course, so far as Christ's audience was concerned, could not be understood to have an allusion to an ordinance which was not then in existence. But even granting that these texts have a bearing upon the subject, which, for the purposes of argument, I am perfectly willing to admit; you shall soon see, "notwithstanding the strength of the language, that they make altogether against the dogma, for the support of which they are so confidently adduced—I would remark here, in passing, that those who so strongly insist upon this discourse of our Saviour in support of the doctrine of Transubstantiation, should here find their authority also for depriving the people of *a part* of that, which, upon their own principles is absolutely essential to everlasting life, for our Saviour here uniformly connects *drinking his blood*, with *eating his flesh*, and declares, that for the attainment of eternal life, the *one* as well as the *other* is necessary. "Except ye eat the flesh of the Son of Man, *and drink his blood*, ye have no life in you." "Whoso eateth my flesh, *and drinketh my blood*, hath eternal life." But those who feel themselves at liberty to put asunder what God hath joined together, to mutilate Christ's ordinances, will not be over scrupulous in citing Scripture in its full connexion, when they make a show of sustaining their views, by this high authority. Let us examine the language of our Saviour, here referred to, in connexion with the rest of his discourse on this occasion, and we shall soon see, that if it *be* adduced in this discussion, so far from making *for* the doctrine of the real presence, it makes directly *against* it. Jesus, who knew the hearts of those who now crowded around him with professions of regard and attention, told them plainly, that they sought him, not because they were convinced by the miracles that he wrought, that he was the Messiah, but because they had eaten abundantly of the food, with which he had miraculously supplied them; wherefore he cautions them, to labor, not so much for the meat which perisheth, the supplies that were necessary for their physical existence; as for the meat which endureth unto everlasting life, the spiritual supplies, which were so essential to the well being of their immortal souls. When, therefore, they discovered that Christ understood their mean and selfish motives for thus attending him, notwithstanding the miracles they had already witnessed, and in the benefits of which they had participated, they still unreasonably demand a farther sign in evidence of his divine commission. "What sign showest thou," say they, "that we may see and believe thee? Moses, in attestation of his divine commission, gave our Fathers whilst in the wilderness, bread from heaven." Jesus, therefore, perceiving their infidelity, and being well assured from their past incredulity, that no miraculous display of power would overcome their unreasonable prejudices; without noticing their demand, takes up the subject which they had introduced, and, in language highly figurative, contrasts himself and the blessings which he came to confer upon mankind, with the manna, and the benefits which it conferred upon their fathers in the wilderness; and in drawing this contrast, he declares the infinite superiority of the benefits which he was ready to confer, which he speaks of under the figure of bread, to those which Moses, as the servant of God, conferred upon their fathers, by the miraculous supply of bread which he obtained for them. Jesus styles himself *the true bread which came down from heaven*—and again he says, *I am the bread of life*, which could not, in the same sense, be affirmed of the manna: for says he to the Jews, your fathers did eat *manna* in the wilderness, *and are dead*; but if any man eat of *this bread*, he shall *live forever*, and the bread which I will give is my flesh, which I will give for the life of the world. And when some of the Jews said, "How can this man give us his flesh to eat?" Jesus replied, "Verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you, whosoever eateth my flesh and drinketh my blood, hath eternal life, for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." *This* then, saith Jesus, referring to the figure under which he had spoken of himself, *this* is emphatically that bread "*which came down from heaven*: not as your fathers did eat *manna*, and *are dead*. He that eateth of *this bread* shall never *die*." Here our Saviour argues, that the manna could not be the true bread that came down from heaven, because their fathers who had eaten of it *were dead*, whereas the distinguishing characteristic of the *true bread*, was, that he who ate thereof *should never die*. Now, bearing this in mind, let us suppose that this language of our Saviour was spoken in allusion to the Eucharist, it cannot admit of a literal interpretation, and therefore cannot conclude in favour of Transubstantiation.—And this position I prove as follows. And in the first place—If it was a good argument that Jesus on this occasion argued against the Jews, (and who will presume to deny it?) that the manna given by Moses in the wilderness, was not *the true bread* which came down from heaven, *because their fathers who had eaten of it were dead*, it would be a good argument to urge against the Christian, that neither was Christ *the true bread* which came down from heaven, because our fathers, who have eaten of him *in the Eucharist, are dead also*, whereas it was made the peculiar characteristic of *that bread* that he that eateth of it *should never die*. But if it be argued that the *life* which this bread is designed to perpetuate, is not *physical* but *spiritual life*, then will it follow necessarily, that the *bread* by which this effect is produced is *spiritual* and not *physical*, or *material bread*, for if the *cause* be physical, so must also be the *effect*, but if the *effect* is spiritual, the *cause* must be spiritual also—to assert the contrary would be to assert the grossest absurdity. Thus, you perceive, that the advocates of Transubstantiation, by bringing this discourse of our Saviour into the discussion, place themselves in this dilemma, and I am sure they may decide for themselves upon which horn they will hang—either they must *deny that Christ is the true bread that came down from heaven*, not having accomplished that for those who partook of him, which, by a literal construction, that bread was to have accomplished: or they must forsake the literal interpretation, and acknowledge that our Saviour spoke figuratively; and that both *the life* which he designed to confer, and *the bread* by which this result was to be accomplished, are *spiritual life*, and *spiritual bread*; and of course, that the *eating* of this bread must be a *spiritual*, and not a *physical act*. If they choose the former alternative, they must reject Christ, and forfeit the name and hopes of Christians; and if they prefer the last alternative, they must, by so doing, reject their doctrine, which can pretend to no shew of countenance here, but upon the mere *letter* of the text. This is my first argument, by which I show, the fallacy of that reasoning, which would infer the doctrine of Transubstantiation from this discourse of our blessed Saviour. But, in the second place, Jesus Christ on this occasion declares, "*except ye* eat the flesh of the Son of Man, and drink his blood, *ye have no life in you*,"—and again, "whoso eateth my flesh and drinketh my

blood, *hath eternal life.* Without this eating and drinking, then, *we have no life in us*, and by thus eating and drinking, *and in no other way, we have eternal life.* Eating the flesh of the Son of Man then, and drinking his blood, are absolutely essential to eternal life. But Jesus Christ himself says in this same discourse, "Verily, verily I say unto you, *he that believeth on me, hath eternal life.* How shall we reconcile this language? The same person who says that *unless we eat his flesh, and drink his blood*, we have *no life in us*, also affirms, and that too, in the most solemn and positive manner, that if *we believe on him*, we have *everlasting life;* and that too in this very discourse. Does our blessed Saviour contradict himself in these declarations? Far be it from us to bring such a charge. How then, I again ask, shall we reconcile these apparently conflicting statements? My brethren, if men would, instead of bringing a meaning to Scripture, take the meaning from Scripture: there never would have appeared any difficulty here. Our Saviour, by each of these expressions, means precisely the same thing; in the one instance he speaks literally, and in the other figuratively; and as a literal expression must never be interpreted by a figurative one, but, on the contrary a figurative expression must always be interpreted by a literal one, if such an one can be found, as is the case here: consequently, the expression, "eating the flesh, and drinking the blood of the Son of Man," which is figurative, must be interpreted by the expression, "believing on him," which is literal, and *both* must be understood to mean *one and the same thing.* Thus you perceive again, the advocates of Transubstantiation here find themselves in another dilemma, and are, necessarily to choose between one of these alternatives, viz: either, by adhering to the letter of the text, to accuse Christ of having contradicted himself, by saying in one place, that everlasting life can be attained *only* by the act of eating his flesh and drinking his blood, *and in no other way*, and by saying in another place, that eternal life may be attained, *not* by eating his flesh and drinking his blood, but simply *by an act of faith in him.* Or they must acknowledge "that *eating the flesh and drinking the blood* of the Son of Man," are figurative expressions, and mean nothing more nor otherwise, than *believing* in Christ, since eternal life, which is said to be attainable *only by the former*, is also made attainable *by the latter.* By choosing the first alternative, they do that which no Christian can do, without forfeiting his character, and by choosing the last alternative, they must give up their favorite dogma, for the support of which this text is adduced. This is my second argument, by which I show that this Scripture, if it be of point in this discussion, recoils with tremendous force upon those, who would fain consider it at once the *foundation* and *bulwark* of their position. But, in the third place, we are not left to gather our Saviour's true meaning in the use of this language, out of the discourse itself, though this may be done, as we have seen, with sufficient clearness: but we have Christ's *own commentary* upon his *own discourse*, when he says to his disciples, referring to the very expressions in question—which some at that time considered a hard saying. "The words that I speak unto you, THEY ARE SPIRIT, *they are life*," thus declaring, that his words were *not* to be taken in a literal acceptation, but were to be understood in a spiritual sense. The letter of this discourse is by our Saviour compared to a lifeless corpse, dead and senseless, and its spiritual meaning to the vital principle which gives life, and energy, and efficiency. Those who were offended, and from this time abandoned Christ, were attentive only to the letter of his discourse, they failed to discern its true and heavenly meaning; but his disciples, instructed by their master in the spiritual import of what he had taught, could exclaim with one heart, and one voice, when, in view of those who had turned their backs upon him, the blessed Jesus said unto them, "will ye also go away?" "Lord, to whom shall we go but unto thee, *thou* hast the words of eternal life," which eternal life they considered as theirs: and why?—because they had eaten the flesh, and drank the blood of their Lord and Master, or expected and were ready to do so literally? No, my brethren, but because, say they, *we believe* that thou art that Christ, that anointed One, that true living bread which came down from heaven, the Son of the Living God. Thus our Saviour's own explanation of his meaning, together with the unanimous declaration of the disciples, comes in and settles, beyond appeal, the spiritual or figurative sense of these particular expressions in this discourse, and confirms the truth of our interpretation, which, however, appears sufficiently from the discourse itself, viz: that the expressions *to eat the flesh*, and *to drink the blood of the Son of Man*, and *to believe in him*, are *perfectly synonymous*, and mean *precisely the same thing.* Thus you perceive again, that our opponents are in a strait betwixt two alternatives, which reduces them to the necessity either of maintaining the literal interpretation in opposition to Christ's own exposition, and the disciples' unanimous understanding—or of rejecting this doctrine of Transubstantiation; or, at least of frankly acknowledging that it cannot be sustained by this discourse of our Saviour, which has been so confidently, and so repeatedly cited for that purpose, and this is my third argument, by which I vindicate the figurative interpretation of this discourse in this particular, and show, that if it have an allusion to the Sacrament of the Lord's Supper, which for the sake of argument I readily grant, still, so far from making any thing for the doctrine of Transubstantiation, it makes directly against it. Having now demonstrated this position, as I think, by three separate and independent arguments, I now change place with our adversaries, and claim this discourse of our Saviour as greatly favoring our doctrine of the Eucharist. For though we know that our Saviour's language here, could not have been understood to have any reference to that ordinance inasmuch as it had not then been instituted; still, would it not afford to the disciples an infallible clue, by which they would *necessarily* arrive at their master's true meaning, when, on the night in which he was betrayed, he took bread and the cup, and gave it to them, saying, "*this is my body—this is my blood*," and enjoined them *to eat* and *drink* in remembrance of him? Surely after listening to this discourse, and hearing their Master's explanation, they would never have supposed that they were now eating and drinking the *real, true* and *substantial* body and blood of their Master, having been informed on a former occasion that this language was figurative, and to be understood in a spiritual sense, it was morally impossible that they should now receive it in any other acceptation. It must have been observed by every attentive reader of the Gospel, that our Saviour, in his instructions either to the people generally, or to his disciples in particular, takes advantage of the circumstances by which he is surrounded, or the suggestions which arise in the mind of his audience—or of some remarks which they make, and, in this way, he leads the mind gradually, and almost imperceptibly, on to the consideration of some great and vital truth. And this was the case in the discourse which we have been considering. It was apparently *mere matter of accident*, that the particular figures which are here used, viz: eating the flesh and drinking the blood of the Son of Man, were applied. The mention which the Jews had made of Moses, and the manna, which, by his mediation, their fathers had eaten in the wilderness, was the sole cause, as far as we can see, which suggested them to the mind of our blessed Saviour, precisely as in the case of his interview with the Samaritan woman at Jacob's Well. In this last instance *the water of the Well* suggests the train of thought, and furnishes the principal figures used in that particular, just as *the manna* does in the discourse which we have been considering. In the interview of our Saviour with the woman of Samaria, and in what he there says, we shall find much to illustrate the discourse before us, and, in fact, by comparing the two discourses, we cannot fail to be struck with the close resemblance between them, in fact the one, in many parts, is but little else than the repetition of the other, by simply substituting the words "water," and "thirst," for the words "bread," and "hunger." Since then, as it is frequently the case, in the history of our Saviour's Mission on earth, the particular complexion of his discourses, and, the illustrations and figures used in them, are suggested by some one or more of those considerations just now referred to, the reflecting mind must see the weakness, the folly, of all attempts to establish any doctrine, by arguments built *solely* upon these mere accidental circumstances. And the cause which can find no better basis than this upon which to rest, will be found invariably to have nothing else than a sandy foundation; and when the merits of its pretensions are examined, with but a moderate degree of attention, it will be found, as the doctrine which we have been considering, utterly indefensible, *even by the very Scriptures by which it chooses to be tried.* J. T.

For the Episcopal Recorder.

SAILORS MISSION IN NEW YORK.

On Sunday, the 16th instant, the interesting Mission to the sailors of this port, was commenced, by the Rev. B. C. C. Parker, the lately appointed missionary to that very important station.

It having been considered important to lose no farther time in commencing operations, a loft has been hired in the extensive store at the corner of Pike and South streets, which has been comfortably fitted up with seats, a reading desk, and pulpit—forming really a very comfortable place of worship, and in one of the most favorable situations which the East river affords. Over this building floats the first bethel flag which our Church has ever hoisted in New York. This event, though it be the day of small things, must yield more real and solid satisfaction to the Christian heart, than all the rapid and surprising improvements of which the present age has been the parent. When the first steam ship made her appearance in our waters, after having crossed the great ocean, the feelings of the whole community were aroused and called forth—but this effort, having nobler ends in view, even the salvation of never dying souls, excites but languid interest, even in a few. So sadly inverted is that medium through which men view the interests of time and eternity!

On the fore-named Sunday, Divine service was performed, both morning and afternoon, and the attendance was very encouraging, about half the number being sailors—several sea captains were likewise present and expressed a lively interest in the undertaking.

Thus then our labors and prayers have at length been crowned with success, and we now have a place, where sailors may assemble to worship God, in the beautiful and simple service of our Liturgy, and where the preached word, that divinely appointed instrument of conversion, may be heralded in their ears from week to week. We look forward with much hope and confidence that the great message will be delivered in plain, simple, and pungent language, and our fervent prayer is, that God in his infinite goodness will apply the same to the salvation of many souls.

It is not intended by this effort, to give up the previously formed plan of a floating chapel—the present room is a temporary provision, and we look forward with lively hope, to the day when a sailor's church, floating at the wharf, will invite the idle and the profane as well as the serious and devout sailor, to enter into its wooden walls of prayer and praise. Should difficulties however retard or prevent this plan, we have already cast an anchor to windward which is the part of prudence on shore as well as at sea. F.

KENYON COLLEGE.

Editors of the Episcopal Recorder.

Brethren,—I wish through your paper to acknowledge the kindness of the communication in the Recorder of July 15th—from J. L. Bowman, Esq., of Brownsville, Pa., in regard to the standing of the Church Institutions at Gambier, and their claims upon the kind assistance of our brother Episcopalians. Mr. Bowman had promised $100, in case the whole $30,000 required should be raised. But seeing the importance of immediately contributing to the diminution of the debt, the stoppage of interest, and the staying of legal proceedings on the part of creditors, he concluded to send at once the money. This is, of course, not the only instance in which I have received a donation of that amount; but I notice it particularly, because it comes from a distance, and is an example of the sort of spontaneous interest and effort which I must in a great degree, depend on in my present burdensome work for the relief of our Church institutions. So far as expressions, in words, of deep interest in the success of my efforts and entire confidence that the Church will not, cannot suffer them to fail, are concerned, I have much encouragement. Indeed the interest and feeling manifested by clergy and laity are very gratifying. But unless the *many* help, as well as the *few*—the people in the country and smaller towns, as well as those in a few large cities;—unless the many who can send their *fives* and *tens* and *twenties* shall do so, as well as the few who will give their hundreds, the burden will not be lifted, the loss will not be averted. Are there not a great many who can send, and, if *applied* to, would give, such sums as the above, and who only need to realize that on *their* making the necessary effort to *send* what they are ready to give, depends not only the saving to me of much labour and anxiety, but the success of my exertions,—are there not many such persons scattered abroad over the country, whose united gift would at once remove a large part of the debt and stop a great deal of accumulating interest?

In the last number of the Spirit of Missions are engravings of the principal buildings at Gambier with "an earnest word" from myself concerning the present crisis, to which I beg the attention of the readers of the Recorder. Persons are there named as receivers, in different places, of benefactions. But any, to whom it is convenient, can send their gifts to the Office of the Episcopal Recorder, through which I have already received much valuable aid.

Yours affectionately,
CHAS. P. McILVAINE.
Philadelphia, July 20th, 1843.

For the Episcopal Recorder.

NOTES ON THE CASE PRESENTED BY DRS. SMITH AND ANTHON.

The case suggests two questions, and only two of any importance.

1st. How far Drs. S. and A. were justifiable in making a public protest, in the church, against the ordination of Mr. C., after what had previously taken place between the Bishop and them in private?

2d. How far the Bishop of New York was justifiable in ordaining Mr. C., and the six Presbyters, in recommending him for ordination, after the disclosure of opinions at his examination and previously in conversation with Dr. S.?

These questions are of widely different degrees of importance, as will afterwards be shown. We take up the first. It cannot be questioned that, until the examination before the eight Presbyters, if the ordination had been about to take place, the protest would have been in order, and precisely the thing for which the address in the opening of the ordination service was intended to open the way. The first inquiry then is, whether the state of the case was so changed by the examination, that what would have been in order before, became disorderly after it. We are clear that the state of the case was not so changed. The examiners were not a *body*, a *committee*, or any such thing, in which a majority of opinions must so govern that a question before them must be considered as ruled and settled when thus acted on. The Bishop took pains to show the examiners that they were brought together for no such action; but only as *individuals*, to inquire and form an opinion, each for himself. The question of the fitness of Mr. C. was in no wise subjected to their decision. The Bishop held the right of ordaining, or not, whatever their opinions, on condition that some Presbyter, who had examined, could be found to present him, the Standing Committee having already signed his testimonials. Consequently the only object of assembling the eight examiners was to give each an opportunity of satisfying himself, *individually*, as to the opinions of the candidate. When the examination was over, the case remained just where it was before, except that an additional opportunity had been given of knowing the mind of Mr. C., and Drs. S. and A. were more determined than before, to resist his ordination.

This determination was made known to the Bishop. Nevertheless the ordination was about to proceed. The two Doctors rose and protested. Here there is another inquiry—seeing that the protesting Presbyters had nothing *new* to allege as an "*impediment*,"—nothing but what they had previously and *privately* brought to the notice of the Bishop and that he had decided that no sufficient reason was given why the candidate should not be ordained a Deacon, had they any right to make their last and *public* protest, in the congregation? If there be any difficulty in this question, it must be found in the fact, *that the Bishop had maturely examined the candidate;* or else in this, *that in the protest, nothing not previously inquired into was alleged.* But, in every ordination, the opportunity given by the Bishop to any in the congregation to state any impediment, is *after an examination* held by himself before at least two Presbyters, and after his own mind has been made up to ordain. The difficulty therefore must be somewhere else than in the fact that the Bishop had instituted an examination and was satisfied to ordain. Twenty more examinations would have made no change in the right of protest in the congregation. The Bishop may be satisfied by one examination or may require a dozen. The congregation knows nothing but that the candidate has been *examined*, and, that the Bishop will proceed to ordain unless some impediment is stated. A door is opened for such statement and the right of making it by any of the congregation is unaffected.

But the Protest of Drs. S. and A. referred to no impediment which the Bishop had not already inquired into. Does it follow that they should have been silent? They had stated the whole impediment *in private;* does it follow that their right to state it *in public*, before the witnessing congregation, was therefore void? That is precisely the question. The address of the Bishop, before proceeding to ordain the candidate, calls upon the congregation that, *if any of them "know any impediment"* in a candidate for which he ought not to be ordained, he may *"come forth in the name of God and show what the impediment is."* This evidently contemplates a *public* showing before many witnesses. The *publicity* is its benefit and value. The case is supposable of a bishop not being inclinable, by a *private* representation, to look carefully into a case, who would not venture to reject it, after a *public* presentation of impediment. The case is supposable of an objector having stated in private his objection to a candidate, and the Bishop having satisfied himself that the impediment should not be heeded, and yet the objector most reasonably feeling that he cannot discharge his conscience without declaring the impediment before the witnessing congregation, and thus publicly throwing upon the Bishop the whole responsibility of the ordination. Such is precisely the case before us—and for such a case the door is wide open in that part of the ordination office above quoted. Whatever Drs. S. and A. had done in private, and whatever the Bishop had done in consequence, nothing had been done of which the congregation had been witnesses. The Church knew nothing of any impediment having been stated; while one great object of the address to the congregation, is that the Church *may* know whether any impediment is stated or not, and whether the Bishop duly regards it or not. The question whether the objection is new, or old, or whether what is objected has been already stated *in some way*, or not, has no connection with the right of Drs. S. and A. to proceed as they did. The single question is, had they before used their privilege of *publicly, before the congregation, and at the time provided in the ordination office*, declared the impediment? They had not, and therefore their right to do so remained.

How far the Bishop was justifiable, in point of order, in proceeding to ordain Mr. C., without taking the *public* protest into consideration, we do not intend, except incidentally, to consider. Some will probably think that the case was so far new, by having been now *publicly* protested against, that respect to the congregation required at least a postponement. To the *Church* it is a new case, and the impediment stated was new. The *private* history of its anterior stages were nothing to the congregation. They must be considered as knowing nothing of any statement of impediment until made in their hearing, at the time appointed. Consequently the objection was, so far as the Church knew, *unadjudicated*, and if the two doctors had a right to state it in the congregation, it would seem as if the congregation had a right to expect that it would be taken into consideration, at least so long as to suspend the ordination for the time being. For the Bishop to inform the people that he had already heard the objection *privately* and considered it, does not seem to meet the case. A *private* representation and a *public* one, and the latter made amidst the solemnities of the sanctuary, under a solemn call, and in the name of God, are very different things. And so an *examination* made in consequence of a private representation—and of such a solemn public one, are very different things, and the former should not be a substitute for the latter.

But, after all, the main question arising out of the case remains to be considered. Whether Doctors S. and A. acted in order, or out of order, in their final protest, is a matter of no consequence, compared with the question how far the Bishop of N. Y. was justifiable in ordaining Mr. C. and how far the six Presbyters in recommending him to be ordained, after such disclosures as they had had of his opinions? In this is involved no mere point of order, but all the barriers by which the Church would protect the door of her ministry against the entrance of the unworthy; and consequently the whole interest of gospel truth. Whatever attempts may be made to keep this one main and absorbing question of the case out of sight, by forcing attention upon the mere matter of order as involved in the public protest of the two clergymen, the body of our Church-people will not be diverted from the only aspect of the case in which they can feel much interest. What they will desire to know is whether Drs. S. and A. (right or wrong as to a point of order) were not perfectly right in resisting, by all canonical methods, the ordination of Mr. C.; whether the six co-examiners can give any satisfactory explanation of those parts of the statement by their two brethren which make them appear as *protectors*, instead of *examiners*, of Mr. C.; as *advocates*, striving to get him approved instead of *judges*, striving to ascertain whether he ought to be approved; as friends, set to help Mr. Carey hide himself from being known in his real doctrine, instead of Presbyters of the Church, bound to do all they could to bring out his real doctrines, without fear, favour, or affection. Our Church-people will mainly ask what defence can be given of Mr. Carey's ordination, and whether it be not high time to take alarm at the downward progress of things among us and to pray more earnestly that God would "cleanse and defend the church," when a Bishop will ordain, and Presbyters, of such prominent positions, will recommend for ordination, a person avowing the state of mind and the doctrines of Mr. C. In other words it is not the protest, but the examination and the ordination, the Bishop imposing hands and the Presbyters recommending the candidate, that are placed at the bar of the public opinion of the church. And unless something shall appear to put an exceedingly different aspect upon the case, from that now before the community, it is not difficult to conjecture the bearing of the verdict.

Mr. Carey's unfitness for the ministry of our *Protestant* Church was settled (by many things indeed among his avowals of doctrine) but by one avowal which left no need of farther examination. He avowed that, in case he were denied admission to the ministry of the Protestant Episcopal Church, he "*might possibly, after due deliberation, have recourse to the ministry of the Church of Rome.*" What does this contain? Mr. C. well knew that he could not be admitted to the ministry of the Church of Rome without professing the creed of Pius IV. The contents of that creed he had studied. It embraces the whole of doctrinal popery. It concludes with the following declaration, "I, N. N. do at this present freely profess and sincerely hold, this true Catholic faith, without which no one can be saved—and I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized." Mr. Carey's avowal therefore amounts to this that he *could*, consistently with his present views of course, profess the above—not only so, but by becoming a priest of the Church of Rome bind himself to teach, defend and propagate the whole Romish faith. His avowal is a *multum in parvo.* In substance it is—*I could be a preacher of Romanism without changing my present doctrine.* Is not this enough? Is such the person who should be admitted to preach in a Church whose name is Protestant; whose articles are mainly directed against the heresies of Rome; whose fathers were the great antagonists of those heresies; whose Reformers died rather than not oppose them to the uttermost? SCRUTATOR.

MARTIN LUTHER.

Where has there been a patriot, and a saint, a man of giant-power but of childlike heart, like Martin Luther, whom the Lord chose to fight against Satan and the kingdom of Satan? Who, since the times of the Apostles, has been so mighty in demolishing the strongholds both of superstition and unbelief, as this son of the miner? Such a man, full of courage and humility, a master of language possessing a deep insight into the heart, an enemy of all hollow praises and flattery, resolving to know nothing but Jesus Christ and him crucified, casting down all human wisdom, self-conceit, power, merit, and pretended good works, taking his stand on the word of the living God, and ripened in the school of experience and temptation,—truly such a gifted man, full of spirit and life, is marked out pre-eminently as fitted to refresh and invigorate the Church of God.

The Episcopal Recorder.

PHILADELPHIA, JULY 29, 1843.

THE HARVEST OF ERROR.—So we consider the late remarkable movement in New York, connected with the ordination of Mr. Arthur Carey. We have already given to our readers an outline of the facts as they occurred, so far as they were known to us, before the publication of the pamphlet by Drs. Anthon and Smith. We are now able to give them a full history and exhibition of the transaction, as displayed in this remarkable pamphlet which we have before us. We do not intend to enter into any consideration of the course of any of the parties in this scene merely as relating to the discipline and canonical requisitions of our Church. The question whether the thing has been precisely right and orderly in its management on either side, is a very subordinate question. "The True Issue for the True Churchman," which is the title of the pamphlet, is not to be found in any of the incidents of the case. In the language of these gentlemen, "the matter of principle involved, is one of far wider scope, and more awful import; it covers the whole ground, shall virtual conformity with Rome, form, or not form, an impediment to ordination? The question now is, shall a stand at last be made, and will Churchmen finally rally in defence of their own principles and standards, so eminently Scriptural, or will they be content, that even they who are to minister to them in holy things, shall come to them with a double Creed,—with the 39 Articles, and the Creed of Pius IVth, with the Prayer-book and the Missal." In this issue, Drs. Anthon and Smith are found on one side, and the Bishop of New York and six presbyters who sustained him, on the other. We dismiss all inferior questions connected with the business, in the view of this one. The two former justly say, "the matter presented itself to us, thus; Has it indeed come to this, that with such sentiments as those held and avowed by Mr. Carey, with a distinct avowal of the conjoint reception of the decrees of Trent, the Creed of Pius IVth, and our own Standards, two Bishops, (Onderdonk and Ives,) and six presbyters, (Berrian, McVickar, Seabury, Price, Haight and Hughes,) are ready to further, sanction, and carry into effect, his ordination, and that too, regardless of earnest protests made by two presbyters, who could not reasonably be supposed to have any private and unworthy ends in view?" "In THIS VERY FACT" say they, "intended to convict us of presumption, did we find the *strongest*, among other strong reasons, that led us to the final step, as one of imperative duty." Here is the real subject for public consideration to the Church. And waiving all discussion of questions of canonical propriety, our attention must be confined to this point. In the stand which Drs. Anthon and Smith have taken on this ground, although so many were mustered against them, we have unshaken confidence, they will be sustained by the Church at large.

This whole occasion brings out but one specimen of the maturing fruits of the deadly errors which the Oxford Tractarians have been sowing among us, and much more of which, we fear, we shall still see growing up in other cases. From the first broaching of these novelties at Oxford, and their importation to this country, we have had but one opinion, and have taken a single, uniform stand. We have denounced them as thoroughly popish in their character and tendency, and as inevitably destroying in their prevalence, the Protestant character of our Church. We have exposed repeatedly the secret superstition and popery which was concealed under "the passion for Catholicism" by which their authors have professed to be guided. In regard to many persons, we have done this with success, and have had the delight of seeing them rescued from the snare. From other quarters, we have received as we might have expected, extreme obloquy and reproach. But our stand has been unaffected by this. We have lived already to see, these destructive notions advocated by two of the weekly papers, professing to belong to our Church, with very unequal talent, but equal bitterness: to find them proclaimed by some of our Bishops in the most open and unflinching manner;—to see them prevailing in their influence in one of our Theological Seminaries, to the very manifest injury of every graduate who has come under our notice, within the range of this period: And now has come the question, whether an open avowal of the full popery which these publications have taught and contain, shall be resisted in its entrance upon the ministry, or shall be suffered to be forced upon our Churches by the arm of absolute authority alone? Drs. Anthon and Smith ask, "does not such an ordination, held in despite of such conformity (Scil. 'with Rome') furnish sad and melancholy proof, of a growing indifference to those great principles, for which at the era of the Reformation martyrs died, and a *gradual assimilation* to Rome, which promises, at no distant day, *identity* with her in faith, if not in polity?" Undoubtedly it does, we answer; and this is the very thing against which we have been faithfully warning you for years past. They say again, "it is too late now, to press the maxim, *Obsta principiis,—resist the beginnings of evil.* Partially, though possibly too feebly, certainly not successfully, that resistance has been made." But who has made it? The heat and burden of all resistance we have borne. And why has it been made '*too feebly* and *unsuccessfully?*' Because brethren who ought to have discerned the evil as quickly as ourselves, have withheld their co-operation and encouragement, from timidity, or indifference, or time-serving expediency, and left us to contend almost alone. There has been but little help to us in the matter. And but for the decided opposition we have made, and for which we have been "sorely grieved, and shot at, and hated," by "archers," whose bows will now, we fear, too late be strung on our side of the warfare,—the extension of these errors would have been far wider even than now, and far more influential. And yet we have been sometimes silent when we ought to have spoken loudly in warning and rebuke, from sinful weakness, we fear, in the contest, or from an unwillingness to offend some for whom we had respect, who could not be persuaded to see the facts as they were, or from a respect for the official standing of those, who have sometimes from the highest watch towers of authority, thrown out their missiles of erroneous doctrine upon the Church. In a retrospection of our course, we regret our moderation in the opposition we have made, but grieve over no single instance of decision and boldness with which we have assailed the growing evil. Now the crisis is rapidly coming upon us, and the ultimate issue will not be very remote. It is vain to conceal the fact, that the system of the Oxford Tractarians is maintained by more than one of our Bishops—because it has been now repeatedly avowed; that it is advocated by several of the periodical publications within our communion, for that is openly declared; that it is exercising a powerful, we fear we must say, an overruling influence in the Seminary at New York, for this very case brings out its fruits, and we have the clearest evidence, that a large proportion of the students of that institution are under a similar influence, though not perhaps to the same degree;—that it is avouched by many of our clergy, because the frequent publication of their letters and encouragement to the two papers who are openly advocating the full ground of this system, show their identity of feeling and purpose with them upon this subject. There is "a growing indifference" in many quarters of our Church, "to the great principles of the Reformation, for which martyrs died," and "a gradual assimilation to Rome." What the issue shall be, depends upon many questions which must be considered. Will the House of Bishops, a large majority of whom are still thoroughly hostile to this whole system, take any efficient steps at the next General Convention to arrest the evil, and to purge the Church from its influence? Will the clergy, many of whom, we think, will now see the truth of the issue, which Drs. Anthon and Smith have stated, unite in the solemn determination to resist all introduction to the ministry of young men tainted with Romish errors, and in the faithful warning of their people of the evils which threaten them? Will the laity steadfastly resist the sending among them, preachers of false doctrine, refuse to sustain any of the springs of this evil influence, and resolve to stand fast, in the liberty, wherewith Christ hath made them free? "What Christian Churchman" ask Drs. A. and S., "will not, in the view of the rapid changes effected by the last few years, be ready to exclaim in deep anxiety, 'whereunto will these things grow?' Our children have been, by baptism, brought within the Church's fold. But into what were they baptized? Was it into a *changing faith*, that shall go on changing and retrograding year by year, until it becomes identical once more with that system of darkness and delusion, from which not without conflict and blood, the Church came forth at the Reformation? Let Churchmen pause, reflect, and act, before it is too late.—Let them take heed, that the cardinal principle of their churchmanship, submission to constituted authority in the individual Church, does not lead them into violation of the authority, defection from the doctrine, innovation in the practice, and betrayal of the interests of our Church, as a whole." Much depends upon the stand which our intelligent laity take in this matter. And we have still such confidence in their general soundness of faith, and Christian independence of action, that we do not fear yet, the overthrow of our inherited system of truth, by the secret friends of Rome in our midst. But neither for Bishops, clergymen, or laity, is there now any longer time for repose. The issue between the Church in which we have been nurtured, and the dominion of Romanism, is now fully made up. And while the effort will still be made extensively, to cloak and conceal this issue, in vain advocacy for alleged primitive usage, and the avowed "improvement in the science of ecclesiastical antiquity," the members of our Church must now insist upon looking at the actual facts in the case. To quarrel with Rome for the fripperies of her primacy, and the decorations of her outward idolatries, while we are sucking in the secret poison of error from the cup of her abominations, is trifling and absurd. We are to withstand the substance of her false principles, if we would hold back from her anti-christian dominion. And these principles, in the errors of sacramental justification, divine authority of tradition, and actual, though mystified and denied transubstantiation, are in great, and we fear increasing extent, already taught among us. Whether our warnings are believed or not, the events will shortly show, that the Episcopal Church is attaining a position, where, we must either purge ourselves ecclesiastically from this envenoming influence, or yield to its power, in the certain decadency of death. We shall conclude these remarks, which we have designed to be introductory to the narrative of the facts in the case of Mr. Carey, by condensing an outline of the history which is given by the Rev. Drs. Anthon and Smith.

From this narrative it appears that Mr. Carey had been connected with the Church of which Dr. Smith is Rector, and at the time of his seeking ordination, applied to Dr. S. for the usual canonical testimonials for the purpose. Rumors of his erroneous opinions which had reached Dr. S. led to conversations upon this subject. The result of these conversations, is in the following statement which we give from the pamphlet, and which was read to Mr. C. and the parts in italics inserted by himself to make the account entirely correct.

"St. Peter's Rectory, June 21, 1843. Evening.

"In my conversation with Mr. Carey this afternoon, I understood him substantially to admit as in a conversation reputed to have been held, as leading to the general impression that, if union with *the ministry of the* Protestant Episcopal Church of this country were not open to him, he *might possibly* have recourse to the ministry of Rome—not without pain or difficulty, but still that he did not see anything to prevent or forbid such an alternative, *although he thought it much more likely that he would remain in the communion of the Church;* and that he could receive all the decrees of Trent, the damnatory clauses only excepted.

"2. That he did not deem the differences between us and Rome to be such as embraced any *points of faith.*

"3. That he *was not prepared to pronounce the* doctrine of transubstantiation an absurd or impossible doctrine; and that he regarded it, as *taught within the last hundred years as possible* meaning no more than we mean by the real presence, which we most assuredly hold.

"4. That he does not object to the Romish doctrine of purgatory as defined by the Council of Trent, and that he believed that the state into which the soul passed after death was one *in which it grows in grace*, and can be benefited by the prayers of the faithful and the sacrifice of the altar.

"5. That he was not prepared to consider the Church of Rome as no longer an integral or pure branch of the Church of Christ, and that he was not prepared to say whether she or the Anglican Church were the more pure: that in some respects she had the advantage, in others we.

"6. That he regarded the denial of the cup to the laity as a mere matter of discipline, which might cease *quoad* to him if within her communion, but not as *entirely* invalidating the administration of the sacrament.

"7. That he admits to have said, or thinks it likely he has said, inasmuch as he so believes, that the Reformation from Rome was an unjustifiable act, and followed by many grievous and lamentable results; *however, having no question but that a re-*

nation was then necessary, and hence for, also, from denying that some good results have followed from it, both to society and the church.

"6. That while generally subscribing to the sixth article, so that he would not rely for proofs to himself or others, *upon passages* from Books other than canonical, yet he is not disposed to fault the Church of Rome in answering others to these, and in pronouncing them all, in a *large sense*, Sacred Scripture; nor was he prepared to say that the Holy Spirit did not speak by the Books Apocryphal. Mr. Carey *alleged himself here to have added that this was the doctrine of the Apostles.*

"9. Mr. Carey considered the promise of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church as not embracing the Thirty-nine Articles in any close and rigid construction of them, but regards them only as affording a sort of general basis of concord—as those which some subscribed *simply* with certain mental reservations and private exceptions, and that *this was what he regarded as Bishop White's view.*"

Dr. S. declined giving the requisite testimonials to this young man,—and when he found that Dr. Berrian was furnishing them from the vestry of Trinity Church, consulted with Dr. Anthon in regard to the propriety of interfering further in an attempt to prevent the proceeding. The result was a correspondence with Bishop Onderdonk, which led to the subsequent special examination, of which the following is their account.

The following was the question proposed:

Q. 1. "Supposing entrance into the ministry of the Protestant Episcopal Church in this country were not open to you, would you, or would you not, have recourse, in such case, to the ministry of the Church of Rome?"

Answer. "Possibly I might, after due deliberation, but think that I should more likely remain in our own communion, as I have no special leaning towards the joining of theirs at present."

Dr. Seabury having objected to this question being put, and having advised the examined not to answer, the right thus to advise was questioned by us as preventing our arriving at a knowledge of the sentiments actually held by Mr. Carey, and thus defeating the very object of the examination. The Bishop decided that the candidate might be advised by any one presbyter whom he might select. Dr. Smith then asked of the bishop whether the examined was to be allowed the benefit of counsel. The bishop did not recede from his decision. Exception was taken to the decision, as sanctioning a mode wholly improper herein, but the exception was not strongly pressed by us.

Dr. Smith then proposed question 2 in the following words:

Q. 2. "Do you hold to, and receive the decrees of the Council of Trent?"

His answer was, "I do not deny that the decrees of the Council—"

Mr. Carey had proceeded thus far in his reply, when, at the request of Drs. Seabury, Berrian, McVickar, and Mr. Haight, he declined repeating the words next in order, as Dr. Anthon feared, so as to allow him time to take down the full answer; the advice being grounded upon the loss of time it would occasion to take down, in this manner, all the answers.

Dr. Smith here observed, "Brethren, are we running a race against time? Are we not rather assembled to discharge a solemn duty to the Church, and not to consult our personal convenience? Ought we not to be willing, if necessary, to remain here till 12 o'clock tonight, and to assemble again to-morrow, and remain the entire day, if needful, so as to come to a just conclusion?"

Mr. Carey finally expressed his willingness to repeat his answer to the question, which he did in the following words, which were taken down by Dr. Anthon.

Ans. "I do not deny them—I would not positively affirm them."

The examination proceeded, on our part, to question 3.

Q. 3. "Do you, or do you not, deem the differences between the Protestant Episcopal Church and the Church of Rome to be such as embrace *points of faith?*"

To this Mr. Carey was *understood* to reply, "If those differences be understood to be matters of doctrine, they would embrace points of faith; but if, as is believed, they are matters of opinion, they would not."

Q. 4. "Do you, or do you not, believe the doctrine of transubstantiation to be repugnant to Scripture, subversive of the nature of a sacrament, and giving occasion to superstition?"

"If you do not, how can you *ex animo* subscribe the 28th Article of our Standards?"

Mr. Carey prefaced his answer to this question by reading an extract from 'Taylor's Holy Living and Dying,' as expressive of his own views, which extract could not by us be taken down; and then more briefly gave his answer in the following words, recorded by Dr. Anthon, and acceded to by Mr. Carey.

Ans. "I would answer, in general language, that I do not hold *that* doctrine of transubstantiation which I suppose our Article condemns; but that, at the same time, I conceive myself at liberty to confess ignorance on the mode of the Presence."

Q. 5. "Do you, or do you not, regard the denial of the cup to the laity an unwarrantable change in a sacrament of Christ's own institution, or as to be regarded as a mere matter of discipline?"

Ans., taken down by Dr. Smith. "I consider it an *unjustifiable act of discipline.*" Mr. Carey subsequently preferring to substitute the word "sacred" instead of "*unwarrantable.*"

Q. 6. "On which Church do you believe the sin of schism rests in consequence of the English Reformation?—the Church of England, and, by consequence, the Protestant Episcopal Church of this country, or upon the Church of Rome?"

Dr. Seabury objected to this question being put, on the ground that it was an *historical* question. Mr. Carey, under advisement, answered, "It is an historical question."

Dr. Smith here appealed to the Bishop against this cession of the question, on the grounds that this was the final examination to test the meetness of the candidate for Deacon's Orders and that this final examination embraced, according to the canon, among other points, Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the Church, and of the diocese for which he is ordained; the examination on the Ritual, the Articles, and the Canons evidently and necessarily referring to the *historical* questions on their formation, changes, &c.

The Bishop having decided that the question ought to be answered, Mr. Carey, in substance, replied, "that in some respects schism rests on both sides." "He considered both churches in communion with the Church of Christ."

Q. 7. "Is the Romish doctrine of Purgatory in any respect sustained by our Standards?"

The Bishop here asked Dr. Anthon what view he entertained on the doctrine of Purgatory, as held by the Church of Rome, to which Dr. Anthon replied, "but with due respect to the chair, he was not under examination." The question being then addressed to Mr. Carey, he was understood to say, in reply, "that he considered our Standards as condemning the doctrine *popularly* held to be the Romish doctrine."

Q. 8. "Is there any countenance given in the doctrinal Standards of our Church to the idea that the departed can be benefited by the prayers of the faithful, or by the administration of the Holy Communion? And is not *that* idea condemned by Article 31 of our Church?"

As far as Mr. Carey's answer could be ascertained, it was to the effect—that he supposed that idea was not condemned in that Article, his opinion being, that the language of the Article was popular language, pointed at a popular opinion which was held against the Church of Rome."

Q. 9. "Do you, or do you not, limit the Church of Rome in pronouncing, as she does, the Books Apocryphal Holy Scripture?"

Ans. "I do not, either in myself or any one else, attempt to prove a doctrine out of the Apocrypha." "The Holy Spirit may have spoken by the Apocrypha, and the Homily asserts the same thing." The question was here renewed, and pressed in several shapes by the Bishop. The answer elicited by the last question was to the following effect. "I would not limit the Church of Rome to resting the Apocrypha for proof of doctrine."

Q. 10. By Dr. Smith. "Can there be a doubt that, in separating from the Church of Rome, the Church of England embraced more pure and scriptural views of doctrine? And is not the Protestant Episcopal Church in this country, at present, more pure in doctrine than the Church of Rome?"

Ans. "There can be a doubt, on the ground that the Church of England *retained* doctrinal errors, viz., the doctrines of Puritanism." "In some points, the Roman missal was preferable to our liturgy." Upon the question put by the Bishop, "What those points were?" Mr. Carey was understood by us, to instance, among other points, "the closer conformity to the ancient liturgies." "He held that, in a popular sense, our liturgy was better than theirs in omitting metaphysical distinctions, and also in being in a tongue understood by the people."

Q. 11. "What construction do you put upon the promise of conformity to the doctrines, discipline, and worship of the Protestant Episcopal Church?"

Ans. "He did not consider (as we understood Mr. Carey to say) the articles as binding our consciences in points of faith," and read a passage from "White's Memoirs of the Church" (Convention of 1801,) which he considered as maintaining the same opinion.

"He does not feel himself obliged to give his *ex animo* assent to the Thirty-nine Articles, as the assent is given in the English Church."

"Previous to our putting to Mr. Carey our twelfth question, the following questions were put by us to him:

Q. 1. "Can you subscribe to the 23d Article?"

Ans. "I could subscribe to it, considering it as referring to the popular doctrine of the Romish Church."

It was here objected to the candidate by Dr. Smith, that the change made in the article disproved the idea of its referring to the popular doctrine. As the article stood in the reign of Edward VI., it was styled "the doctrine of the schoolmen; but after its enforcement by the Council of Trent, it was styled the "*Romish doctrine.*"

Touching the doctrine of the invocation of saints, mentioned in this article, the question was asked by Dr. Smith whether that doctrine had any warrant in Scripture." He replied that "he had not." The question was further put by Dr. S., "whether it were right to introduce or observe the practice without any warranty from Scripture," to which it was replied "that it was not forbidden." The examination was further prosecuted by the bishop, when the candidate, in reply to a question touching the lawfulness of the practice, was understood to say that "he did not find the Church of Rome, provided the invocation was confined to the '*non pro nobis*,' or intercessory form."

Q. 2. "How do you understand the last clause of the 19th article, viz., 'As the Church of Hierusalem, &c., have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith?' The answer was substantially this: "I understand the article in an historical sense—as referring to the past, and not to the *present* state of the Church of Rome." The last section of the article he considered "as directed against the abiding infallibility of the Church of Rome, as a particular branch of the Church universal." The question was then proposed in another form, viz.: "Do you consider the Church of Rome now to be in error in matters of faith?"

Dr. Seabury here repeatedly objected to the candidate's answering, and he accordingly declined answering. The question, however, being pressed, and the bishop dividing that it must be answered, the final reply was in the following words, taken down by Dr. Anthon:

Ans. "It is a difficult question, which I do not know how to answer; but I refer to my answer on the other question, touching my opinion of the decrees of the Council of Trent."

Q. 3. "Do you, or do you not, receive the articles of the Creed of Pius IV.?"

Ans. "So far as they are repetitions of the decrees of the Council of Trent, I receive them." These words were taken down by Dr. Anthon.

The further proceedings, were two protests from Drs. A. and S. against the ordination, which, in the judgment of every *Protestant*, must be considered their absolute duty, and without which, they would have been most unfaithful to the Protestant interests and character of our Church, but which produced no effect upon the course of Bishop Onderdonk, and their final public protests in the Church at time of the ordination. This is the history of the case as it is contained in the pamphlet. For further details we must refer our readers to the publication itself.

Since the appearance of the pamphlet of Drs. A. and S. the following remarkable advertisement has appeared from the six presbyters.

To the Church.—The undersigned members of the Examining Committee in the recent case of Mr. Arthur Carey, Candidate for Orders, in conjunction with the Rev. Drs. Smith and Anthon, feel themselves called upon by the published statement of the two latter gentlemen thus far to reply:

First—In justice to themselves, to decline definitely any defence of an act on their part of purely canonical discretion.

Secondly—In justice to Mr. Carey, solemnly to declare, that the answers of the Candidate, as given in the above pamphlet, do not convey the full and fair impression produced on their minds by his examination; and that in their judgment, such statement is calculated to mislead the public mind, and to do injustice to all parties concerned in his examination and subsequent ordination.

With this summary notice of the statement above alluded to, the undersigned hold their own duty to the Church touching this matter to be fully and finally absolved.

WILLIAM HARRISON,
JOHN M VICKAR,
SAMUEL SEABURY,
LOUIS H. PRICE,
EDWARD V. HIGBEE,
BENJAMIN I. HAIGHT.

New-York, July 19, 1843.—*N. Y. Express.*

We cannot dismiss the whole subject without a remark upon the exceedingly deceptive character of this last advertisement. The gentlemen do not deny the accuracy of the statement of Drs. A. and S. as probably they could not,—but content themselves with saying, that this statement does not "convey the full and fair impression produced on *their* minds," &c. Who could imagine it did? And what had Drs. A. and S. to do, with the impressions made upon their minds? A more complete confession of the truth of the statement referred to, could hardly be made, we apprehend, than is contained in this very equivocal style of defence. And the Church will feel, we feel, still more satisfied in consequence of it, with the conduct of Drs. Anthon and Smith. Time for every succeeding occurrence has cooperated, to sustain the propriety of their course,—and to display the conduct of those who opposed them, as exceedingly reprehensible. This is the universal opinion of all with whom we have met. We have never before, seen such general unanimity upon any one point exposed to public judgment. We have heard no opposite opinion from any quarter. And we feel fully warranted in saying, that the great body of the Episcopal Church, will fully justify and highly honor the stand which has been so boldly and nobly taken by the Rev. Dr. Anthon, and the Rev. Dr. Smith, to stem and arrest the current which has been so rapidly flowing down in this Church, to the Dead Sea of Romish abominations and heresies.

THE CHURCH INSTITUTIONS AT GAMBIER.—The last No. of the *Spirit of Missions* contains, for its frontispiece, very handsome wood-cut engravings of four of the main edifices, devoted to educational and Church purposes at Gambier. *Kenyon College*, an edifice of stone, 190 feet long by 44 deep, presents a fine appearance. The centre with the spire was erected in 1827 by Bishop Chase. The wings were added under the present Bishop of Ohio, in 1831. *Milnor Hall*, a building of brick, was erected by means obtained by Bishop McIlvaine in 1834. *Bishop Hall*, 100 feet long by 40 deep, was designed by an architect of London, and the means for its erection procured by Bishop McIlvaine in England. *Rosse Chapel*, is the College Chapel, and the parish Church. We hope all into whose hands the "Spirit of Missions" comes, will glance their eye over these engravings, and then read Bishop McIlvaine's earnest appeal at pp. 325–327; and we are confident that no one can do this without feeling impelled to make renewed efforts to aid in rescuing the Church Institutions at Gambier from ruin.

KENYON COLLEGE.—We desire to call particular attention to the appeal of Bishop McIlvaine which we forward to many of our subscribers in the present paper, as an *extra*. Below will be found the earnest recommendation of many of the Bishops. That all are not there, arises from the want of time to apply to them before the pamphlet must be printed. The time is short. What is to be done, must soon be done. We beg our friends to make an *immediate remittance*, of something for the purpose. The names of several receivers are below. We are ready to act in the same relation. Who has *five dollars*, or *ten*, or *twenty*, or *fifty*, or *one hundred*, that he has "wholly dedicated unto the Lord?" How can he do better with it, than give it to this indispensable, all-important purpose? *It must be done quickly!* We entreat our subscribers to respond at once. If an united effort is made, the end will be certainly attained.

RECOMMENDATION OF THE BISHOPS.—The situation of the Funds of the Church Institutions at Gambier in the Diocese of Ohio, being such as to render indispensable, prompt and liberal aid from other sections of the Church, the undersigned, sensible of the importance of those Institutions to the interests of the Church in the West, and impressed with a deep sense of the duty of the Church in the Eastern, to extend all practicable aid and encouragement to that in the Western section of our country, hereby express their sanction and approbation of efforts in behalf of the said Institutions in their respective dioceses. They commend any appeal which may be made by their Right Reverend Brother, the Bishop of Ohio, to the serious and respectful consideration of their Dioceses; and hope that it will meet with a prompt and liberal response.

THOMAS CHURCH BROWNELL,
Bishop of Connecticut.
HENRY U. ONDERDONK,
Bishop of Pennsylvania.
WILLIAM MEADE,
Bishop of Virginia.
BENJAMIN T. ONDERDONK,
Bishop of New-York.
L. SILLIMAN ELIOT,
Bishop of North Carolina.
G. W. DOANE,
Bishop of New-Jersey.
JACKSON KEMPER,
Missionary Bishop.
WILLIAM ROBERTSON WHITTINGHAM,
Bishop of Maryland.
ALFRED LEE,
Bishop of Delaware.
MANTON EASTBURN,
Bishop of Massachusetts.

The clergy in charge of parishes would do a great kindness and materially aid this cause, if they would bring this before their people.

Bishop McIlvaine may be addressed at Philadelphia, care of Henry McIlvaine, Esq.; or at New York, at Mission Rooms, 281 Broadway.

Remittances may be made to

Benj Hoxsey, or Wm. B. Reynolds, Boston.
Thomas N. Stanford, or F. S. Winston, New-York.
Benj Wilcox, or Wm. Welsh, or Wm. Stavely, Philadelphia.
John Loney, (Farmers' and Merchants' Bank,) Baltimore.
Rev. Geo. Woodbridge, Richmond.
Richard S. Coxe, Washington.
A. P. Merrill, Natchez.
C. C. Trowbridge, Detroit.
Rev. R. T. C. Wing, Gambier, Ohio.

VIRGINIA EPISCOPAL HIGH SCHOOL.—We would call the particular attention of our readers, to the advertisement, found in our paper this week in relation to the High School under the charge of the Rev. Mr. Pendleton.

DR. PUSEY'S SERMON.—We are indebted to James M. Campbell & Co., No. 98 Chestnut st. for a copy of this discourse. And also to George S. Appleton, for a second copy, accompanied with the statement, that "this edition contains the sermon as published in the London Times with the notes and extracts."

TO CORRESPONDENTS.—H. is received, and it appears we must stand corrected in our statement of last week, that a number of young men in the Virginia Theological Seminary had actually given their names as candidates for the Chinese Mission. H. tells us that the subject was taken into serious consideration but precipitate action was discountenanced, and while assured that the young men will do their duty before God and his Church, is afraid that too much may be expected from this beloved Institution. We must say, in justice to ourselves, that we received the information in the neighborhood of the Seminary and from a source which entitled it to credit.

Our columns were full before *Rollin* reached us. His article is already in the hands of the compositor and will appear in our next, with the course of a line or two, which we feel confident upon second thought he will approve.

NEW PUBLICATIONS.

THE PRACTICAL CHRISTIAN, OR THE DEVOUT PENITENT. By R. SHERLOCK, D. D. *New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton, 148 Chestnut st.*

The first edition of this work appeared as early as 1673. The author, Dr. Sherlock, was the uncle, and also the tutor, of the amiable and pious Thomas Wilson, Bishop of Sodor and Man, who has written a short account of the author, which is prefixed to this volume. It was perfectly natural that the relative and pupil of Dr. Sherlock, should, through the force of his own partial feelings, have given just the picture he has of his uncle. We have no doubt that he was an eminently pious man—but his piety was of the mystic, monkish character of Oxford. We judge from the editor's preface, that this book has been brought out under Tractarian auspices. The writer says, "It was the lot of Dr. Sherlock, as it has been, and still is, the lot of many others, who, like him, have imbibed the Catholic spirit that pervades our Church Liturgy, to be accused of being 'a Papist in disguise.'" The writer still further informs us that "Dr. Sherlock was another remarkable instance of the truth, that when once the soul becomes satisfied for God," its cravings cannot be satisfied, until it has embraced the Catholic system in the whole length and breadth of it." He found no perfect "rest for his soul" either in "sacramental or holy Eucharist" until he adopted "the sacramental hours of prayer." "Here he found 'rest for his soul.'" Dr. Sherlock's views of the Eucharist, as expressed by himself, may be seen at page 222, where he shows the doctrine of the real presence in a sense quite equal to that avowed by the disciples of the Oxford School—challenging any one to say that "the consecrated elements" are "but a figure of Christ's body only" and not his body in reality.

DUFFIELD'S REPLY TO STUART. *New York: Mark H. Newman. For sale in this city by Lindsay & Blakiston, N. W. cor. of 4th and Chestnut sts.*

This is a defence of the doctrine of Christ's pre-millennial advent, by Mr. Duffield, in reply to Professor Stuart's strictures on a recent work of his upon the Second Coming.

DIXON AND SMITH'S CHURCH CATECHISM. *Philadelphia.* For sale by *Lindsay & Blakiston* as above.

We have frequently taken occasion to commend this little volume as a most valuable manual of Divinity for Sunday schools, and Catechetical and Bible classes.

AN ALARM TO UNCONVERTED SINNERS, BY JOSEPH ALLEINE.

LETTERS TO SABBATH SCHOOL CHILDREN ON THE CONDITION OF THE HEATHEN. By Rev. J. Scudder, M. D., Missionary at Madras.

Both of these books are issued from the press of the American Sunday School Union, and may be obtained at 146 Chestnut st.

THE POETRY OF LIFE. By MRS. ELLIS. New York: J. & H. G. Langley. For sale by G. B. Zieber & Co. No. 2 Ledger Buildings, Third street, Philad.

This work is brought out in a cheap form, and we have no doubt will be extensively circulated. We are confident it will be read with great interest by those who have any poetical taste. It is the peculiar excellency of Mrs. Ellis' writings, that they all breathe the most pure and elevated moral sentiment.

THE ENCYCLOPÆDIA OF GEOGRAPHY. *Lea & Blanchard.*

We have received Part 11th of this work.

We have received from the publishers, James M. Campbell, & Co., 98 Chestnut street, the 5th No. of the Biblical Cabinet, which completes Neander's history.

We also desire to acknowledge the receipt from G. S. Appleton, & Co., 148 Chestnut street, of a copy of Dr. Jarvis's two discourses on prophecy, which we have not yet had time to examine.

Lindsay and Blakiston have sent us a copy of "A Selection of Cathedral Chants adapted to the service of the Episcopal Church," by A. U. Hayter. For sale N. W. corner of 4th and chestnut st.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

ORDINATION.—On Sunday, July 23d, in St. Paul's Church, Philadelphia, Joseph M. Lybrand, Henry T. Hester, Samuel P. Nash, and William H. Woodward, (lately a dissenting minister in England,) were admitted to the Holy Order of Deacons, by Bishop H. U. Onderdonk. Morning prayer by the Rev. Mr. Stokes; sermon by the Bishop; the candidates presented by the Rev. Mr. Newton, Rector of the Church.

MAINE.

Portland, July 15, 1843.

My dear Brethren,—We have just held our Convention in Maine, and I have thought that some account of it might be acceptable to the readers of your valuable "Recorder." Pursuant to a vote of the Convention of 1842, we assembled in St. John's Church, Bangor, on the morning of Wednesday, July 9th. The morning service was read by the Rev. Mr. Pratt, and the Convention sermon preached by the Rev. Mr. Babcock, from Ezek. xxxvii. 3 "Can these bones live?" and it was truly an excellent discourse. I will not venture upon an extended outline, lest I should do my brother injustice. Suffice it to say, the preacher showed clearly, that the dead in sin, live only through the agency and by the power of the Holy Spirit, and that the *plain, faithful, affectionate* preaching of the truth, as it is in Jesus, was the instrumentality which God had chosen to bless, in the great work of reclaiming the lost. The holy communion was administered by the Rev. Mr. West, rector of St. John's, and the Rev. Mr. Freeman.

In the evening, divine service was performed by the Revs. G. Packard, and a missionary sermon was preached by the Rev. J. Pratt, from St. Matt. xx. 10, "Thy kingdom come."

The business of the Convention was conducted with the utmost harmony, and all felt that it was the best Convention we have ever had in Maine. All our Churches were represented, and some of the delegations were quite full, giving the church which you know is small in this Diocese, quite a strong and healthy appearance. The Rev. Mr. West was chosen President, and the Rev. J. Pratt, Secretary of the Convention for the ensuing year. The following gentlemen were elected Standing Committee. Rev. J. West, President, Rev. J. Pratt, and Rev. W. R. Babcock, Secretary, of the clergy, R. H. Gardiner, N. Weston, and S. Hodgdon, of the laity. Deputies to the General Convention, should one be held during the year, Rev. J. West, Rev. J. Pratt, Rev. F. Freeman, Rev. W. R. Babcock. Of the laity, R. H. Gardiner, N. Weston, J. Jenkins and D. Williams.

The parochial reports, presented to the Convention, exhibited a most encouraging state of things, in the various churches. Trinity Church, Saco, is in a depressed condition, having been without the *regular* ministrations of the gospel, for more than a year past. The Rev. Mr. Packard is now doing the church good service, by supplying their pulpit for a few weeks, until he shall be called to some other field. Upon his removal, the Rev. R. E. Taylor, recently a minister of the Presbyterian denomination, is to take charge of the church, and we hope much from his faithful, persevering efforts among that people. There are yet strong hearts and hands among them and they long ardently for the stated services of the church they love; and will rally around a faithful man, and second heartily his utmost efforts for the upbuilding of that church.

There are several points at which the church might be established in this state, were we able to secure the services of such men as are required to build up new churches. But this is difficult. Maine is neither forgotten, or else believed to be a most inhospitable region. To enter upon a field of labor in Maine is by some, deemed little better than going upon a Foreign mission. But this is a grand mistake. The climate is, to be sure, a *little* cold, but then there are hearts here, and thousands of them, more than warm enough to offset the cold climate. As a place of residence and of labor, few portions of our country surpass the state of Maine. I speak from several years experience.

But I must stop. I began by giving you an account of our Convention, and end with an account of Maine.

Whatever the letter may be, I am yours
Most fraternally,
J. P.

MASSACHUSETTS.

The following is the record given by the Christian Witness of Bishop Eastburn's confirmations from the 7th to the 16th inst. In Cambridgeport *six*, at Salem, *eight*, Marblehead, *seven*, Newburyport, *thirteen*, Amesbury, *two*, Andover, *nine*, Chelsea, *three*, St. Matthew's Church, South Boston, *nine*.

BISHOP EASTBURN'S APPOINTMENTS FOR VISITATION DURING THE MONTHS OF JULY AND AUGUST.

Seventh Sunday after Trinity, July 30, Newton Lower Falls. Monday 31, Hopkinton. Tuesday, August 1, Milford. Wednesday, 2, Worcester. Friday, 4, Chippville. Eighth Sunday after Trinity, August 6, Springfield. Monday, 7, Blandford. Tuesday, 8, Otis. Wednesday, 9, Van Deusenville. Thursday, 10, Great Barrington. Friday, 11, Stockbridge. Saturday, 12, Lenox. Ninth Sunday after Trinity, August 13, Pittsfield. Monday, 14, Lanesborough. Tuesday, 15, Ashfield. Wednesday, 16, Greenfield. Thursday, 17, do. Friday, 18, Montague. Tenth Sunday after Trinity, August 20, Northampton.

CONNECTICUT.

We have received the Journal of the late Convention of this diocese, which assembled in Christ Church, Hartford, Tuesday, June 13th. Bishop Brownell, in his annual address to the Convention, remarks: "Since our last meeting, I have been enabled to visit nearly all the Parishes of the diocese. And though Confirmations have been held in less than fifty of them, more than twice the usual number of candidates have been confirmed. Where the candidates had not previously partaken of the Lord's Supper, they were, in almost every instance, immediately to be admitted to that Holy Sacrament. An unusual number have been confirmed who had previously been communicants, or had been educated in other denominations of christians." The whole number confirmed is stated to be 1083. From the Bishop's Address we also learn that seven clergymen have been admitted to the holy order of Priests, and *three* persons to the order of Deacons. There are also *fourteen* candidates for holy orders. The Bishop has instituted one rector, consecrated *four* new church edifices, and deposed one Presbyter, David E. Denton, from his grade in the ministry. The whole number of clergy canonically resident in the diocese is 98.

NEW-YORK.

Bishop Benjamin T. Onderdonk, confirmed *two* persons in the chapel of St. Ann's Hall, Flushing, July the 15th; on the 16th, *three* in St. George's Church, Astoria, and in the evening of the same day, *seven* in St. George's Church, Flushing.

COLUMBIA COLLEGE.—At a meeting of the Trustees of Columbia College, on Tuesday afternoon, the Rev. Charles W. Hackley, A. M., was elected to the vacant chair of Mathematics. We congratulate this ancient and venerable seat of learning on the accession to her faculty of one alike distinguished for scientific attainments, general scholarship, success as an instructor, and high moral worth. Professor Hackley filled the same chair, a few years since, in the New York University; and subsequently became the President of Jefferson College, Mississippi. The best wishes of many attached friends accompany him in his elevation to this dignified and responsible post.—*N. Y. Churchman.*

CLERICAL CHANGE.—The Rev. R. B. Fairbairn, has taken charge of Christ Church, Troy, N. Y. *Ib.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster Co.* Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence Co.* Friday, 11, *Hudson.* 12, Athens, *Greene Co.* Ninth Sunday after Trinity, August 13, Catskill. Tuesday 15, Clermont, *Columbia Co.* 16, Redhook, *Dutchess Co.* 17, Ulster, *Ulster Co.* 18, Hyde Park, *Dutchess Co.* 19, Esopus, *Ulster Co.* Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess Co.* 21, Wappinger's Creek, 22, Marlborough, *Ulster Co.* St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam Co.*, Online, A. M., Confir. P. M. Saturday, 26, Fishkill, *Dutchess county.* Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange county.* Tuesday, 29, Montgomery, *Orange county.* Thursd., 31, Walden, *Orange county*, Online, A. M. Confir. P. M. Sept. 1, Goshen. Twelfth Sunday after Trinity, Sept. 3, A. M. Cold Spring, *Putnam county*, 4 P. M. Philipstown. Tuesd., 5, Peekskill, *Westchester county.* Thursd., 7, Sing Sing. 8, Tarrytown. 9, Greenburgh. Fourteenth Sunday after Trinity, Sept. 10, A. M. Yonkers, 4 P. M. Tuckahoe. Fourteenth Sunday after Trinity, Sept. 17, Flatbush, *Kings county.* Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New-York.*

DELAWARE.

CONFIRMATION.—On the 16th July, in Saint George's Church, Dagsboro', Bishop Lee confirmed *three* persons—and on the 5th Sunday after Trinity, July 19th, in St. John's Church, Little Hill, *eighteen* persons.

VIRGINIA.

The names of the gentlemen whose ordination by the Bishop of Va., we noticed in our last No. as occurring on Sunday, the 16th, in St. Paul's Church, Alexandria, were E. A. Dalrymple, Wm. H. Goode, Carter Page, Wm. H. Pendleton, G. T. Wilmer, Edmund Withers, and J. B. Richmond. They were all alumni of the Theological Seminary of Virginia, and, with the exception of the latter gentleman, candidates for orders in that diocese. Mr. Richmond was ordained at the special request of the Standing Committee of the diocese of Rhode Island.

ORDINATION BY THE ASSISTANT BISHOP OF VIRGINIA.—On Friday, the 7th inst., in St. James' Church, Richmond, the Rev. Nicholas Power Tillinghast was admitted to Priest's orders, by Bishop Johns.

Mr. Tillinghast, who has been acting as the assistant of the rector of the Monumental Church, in that city, for some months past, has accepted, we understand, the charge of the parish at Society Hill, South Carolina, and will immediately enter on the discharge of his ministerial duties at that place.—*Southern Churchman.*

THE TRUE ISSUE FOR THE TRUE CHURCHMAN.

A Statement of facts in relation to the recent ordination in St. Stephen's Church, New-York. By Drs. Smith and Anthon. Price one cents.

For sale by EDWARD C. BIDDLE,
July 29 No. 6 South Fifth st.

Ecclesiastical Calendar.

SEVENTH SUNDAY AFTER TRINITY.—July 30.
Proper Lessons for Morning Service, Exod. ix. Acts xi. Evening, Exod. x. Heb. viii.

EIGHTH SUNDAY AFTER TRINITY.—August 6.
Proper Lessons for Morning Service, Exod. xii. Acts xiii. Evening, Exod. xi. Heb. xii.

NINTH SUNDAY AFTER TRINITY.—August 13.
Proper Lessons for Morning Service, Num. xiv. Acts xiv. Evening, Num. xiii. James i.

TENTH SUNDAY AFTER TRINITY.—August 20.
Proper Lessons for Morning Service, Num. xx. Acts xvii. Evening, Num. xxi. James ii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Pequea,	Sunday,	August 6th,	Morning
Leacock,	do.	do.	Afternoon.
Paradise,		7th,	Morning.
Patterson,	Sunday,	13th,	Morning.
Douglassville,	do.	do.,	Afternoon.
Phœnixville,	do.	do.	Evening
Yeadonville,	Monday,	28th,	
New London &	Roads, Sunday,	27th,	Morning
West Marlboro',	do.	do.	Afternoon

CHURCH OF THE EPIPHANY.

Sunday next being the *last* Sunday in the month that Church will be opened for evening service at 8 o'clock.

BETHEL UNION.

There will be preaching on next Sabbath afternoon at 3 o'clock, on board the steamer Kingston, lying at the upper side of Chestnut street wharf.

N. B. On board this boat the congregation are comfortably seated.

NEANDER'S CHURCH HISTORY.

THE History of the Christian Religion and Church during the first three centuries, by Dr. Augustus Neander, translated from the German by Henry John Rose B. D. Fellow of St. John's College, Cambridge, in one vol. 8vo. Just published and for sale by

EDWARD C. BIDDLE,
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LIEBIG'S AGRICULTURAL CHEMESTRY,
Price 25 cents.

CHEMESTRY in its application to Agriculture and Physiology, by Justus Liebig, M. D., edited from the manuscript of the Author, by Lyon Playfair, Ph. D. From the last London edition, much improved. Book edition, price 25 cts.

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EDWARD C. BIDDLE,
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GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OTTON, Carver, 82 South Fifth st., Philad.

Cathedras, Grandstalls, Banner ornaments, Capitals, and other ornaments carved in the various architectural styles, and Gilded or Bronzed. Patterns for Lamp carriage gates, railings and standards, &c.

☞ See advertisement in McElroy's Directory.

July 29—3m.

THIS DAY PUBLISHED,
Price 12½ cents.

THE Succession Sermon" preached before the University of Oxford, by the Rev. E. B. Pusey, D. D., Canon of Christ's Church, with numerous authoritive notes.

The importance attached to this document in England may be estimated from the fact of the London Times appropriating twenty-one columns to its publication.

☞ This edition contains the sermon as published in the London Times, the other edition published in this city does not. It is printed on fine white paper, and large type, hence the only edition worth preserving.

Also,—The True Issue for the True Churchman—a statement of Facts in relation to the recent Ordination in St. Stephen's Church, New York, by Drs. Smith and Anthon. Price 3 cents.

GEO. S. APPLETON, Publisher,
July 29 No. 148 Chestnut st., opposite the Arcade.

CHEAP AND VALUABLE BOOKS.

NEANDER'S History of the Christian Religion during the first three centuries, one vol. 8vo. in cloth, $1 50.—Liebig's History of the Inquisition, half cl. gt. 50 cts.—do. paper, 37½ cts.—Liebig's Agricultural Chemistry, 25 cts.—Dr. Pusey's Sermon on the Eucharist, 6¼ cts. Just published, and for sale by

JAMES M. CAMPBELL & CO.
No. 98 Chestnut st., up stairs.

DIOCESE OF KENTUCKY.

DEPOSITORY of the General Protestant Episcopal Sunday School Union, Prayerbooks and Tract Societies, established by order of Convention, at Lexington, Ky.

All the publications of the above Society at New York Catalogue prices. Prayer-books Plain, sheep, 25 cts., edition 1843.—Episcopal S. S. Library, 20 cts. per vol.—Juvenile Library, 15 cts. per vol.—Tracts, 15 pages for a cent.

At the furniture store of James Mearch, near the Northern Bank, to whom all communications must be made, post paid. ☞ All orders for cash. April 29—5t

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

THIS Institution, well tried, and well known, is again announced for the information and benefit of Christian parents.

The Diocesan school of Va., it is of course decidedly an Institution of the Episcopal Church. But its object is of a spirit are general, and sectarian. Its great purpose is *Christian Education*. And while the plan and organization provide the most external and complete course of learning, commensurate indeed with college courses, its chief end is to bring youth trained in that "wisdom," of which the fear of the Lord is the beginning." To this end, during four years at the best, longest period of Human life. And to the same end, the opportunity of entering on these cares for the coming session is now offered to Christian parents.

The next session will begin on Monday, 2d of October, and terminate about the middle of the ensuing July.

The charges are entirely arranged by the Trustees, to be as each separate item, per annum. $175 00

Where two or more enter from the same family, for each, 150 00

For use of chargeware of the Diocese and manufacture of the Lexington Society, preparing for the ministry, charge $15 00—of others, $20 00—for board in one case by the scholastic year, as far as that final management, also has proved to be where he chooses twelve.

Payment in every case semi-annually in advance, 1st October and 1st March. For number of students to no case to exceed twenty four.

The location of the Institution is every way advantageous being within 2 miles of Alexandria, D. C. and adjoining the Episcopal Theological Seminary of Va., and in a healthy, commanding, and beautiful eminence, nearly 200 feet above the Potomac.

The age of admission is general is over 14, a limited number, however, received between 10 and 14. Year book of such character required in every case and every youth found unmanly, and after reasonable effort, unimproved, is promptly dismissed.

All terms of inquiry and applications, should be directed to Theological Seminary, Va. near Alexandria, D. C. and addressed to Rev. W. N. Pendleton, Rector.

July 29—4t.

CHEAP MEDICAL LITERATURE.
By Mail,—four volumes for $5.

BARRINGTON & HASWELL, Medical Booksellers, 120 Walnut st., Philad., publish and offer to Medical gentlemen the following valuable standard works, in sets of four volumes for five dollars.

1st Published in the Select Medical Library, 1841.

Pereira's Principles of Materia Medica.

Watson, Lichtenstadt, and Ingleby's Lectures on the Functions and Diseases of the Womb.

Arnott on the causes and signs of Acute and Chronic disease, and Scholl's treatise on Pathological Anatomy, with copious notes, by D. Spillan

Poetry.

For the Episcopal Recorder.

"LET ME DIE THE DEATH OF THE RIGHTEOUS, AND LET MY LAST END BE LIKE HIS."

The death of the righteous is always a subject of interest to the Christian, and in this age, when sophistry and the wisdom of man are casting around the believer's pathway those mystic clouds whose presence can only darken the rays of the Sun of Righteousness, it is delightful and cheering to turn to the simple faith of the humble disciple who clings to the Cross of Christ as the only means of salvation, and feels, in the imputed righteousness of the Son of God, an all-sufficiency of merit to cover the sins of the repenting soul. The writer has never seen an instance in which the comforts of an humble faith, freed from every thing else as extraneous, were more fully attested than in the case of the lowly, but pious individual, whose death forms the subject of the enclosed verses. She was known to many among a congregation in which the "Recorder" is extensively read, and though she was a member of a different communion, was an example of that heaven born love which should ever characterize those who acknowledge the Lord Jesus Christ as their Saviour and Redeemer.

On the 28th ultimo, having attained to nearly ninety years of age, she was called away from earth to Heaven, and exchanged a state of probation for one of reward. Her death cannot be mourned, for life was to her but a burden. She had outlived most of the relatives and friends who had gathered around her in her earlier years, and, as she often remarked, she knew not why God kept her here when she could be of no service to any one, but only a charge to her friends. But many were the lessons of patience and contentment taught by that humble individual to those whose privilege it was to visit her. She confirmed and strengthened others in the faith, not by words so much as by example, and by the unwavering confidence always exhibited in the promises of that Book, with the truths of which her mind had been stored in early life, and which formed the solace of her last days. M.

—

TO THE MEMORY OF MRS. GILLESPIE.

BY C. W. THOMSON.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season."—Job v. 26.

How dear in the sight of the Lord
  Does the death of his children become,
When relying in faith on his excellent word,
  They depart for their heavenly home.

So went the meek saint to her rest,
  With the honors of righteousness crowned—
Age could not her sanctified spirit divest
  Of the peace that in Jesus is found.

Like the prophetess Anna of old,
  Tho' now on the verge of fourscore,
She served God night and day—and her witness bold
  To his truth and his faithfulness bore.

She was poor in the things of the earth,
  And the vale of humility trod—
But in all that pertains to the heavenly birth,
  Aboundingly rich towards God.

Her treasure was stored in the skies,
  And there her inheritance lay;
God's word to salvation had rendered her wise,
  And she waited the dawn of his day.

For she knew upon whom she believed,
  And that he, on whose name she relied,
Would keep the dear trust from the sinner received,
  Since he for the sinner had died.

Then peace to her ashes—she rests
  In the hope that is stable and sure;
And when the cold earth shall be heaped on our breasts,
  May we sleep in a faith as secure.

For, as Christ from his slumber arose,
  (O truth to the Christian how dear!)
Even so shall the dead who in Jesus repose,
  With God in his glory appear.

For the Episcopal Recorder.

TRACTS, ETC. TO SEAMEN.

Your interesting correspondent, who has furnished us with so many stirring anecdotes and Hints about Tracts, has not, I think, particularly dwelt on the benefit and duty of circulating specially among those whose way is on the great waters. I could relate instances occurring within my own knowledge, in which much good has resulted from the bestowal of a few of these silent preachers on seamen. My hope of enforcing this duty will, however, be better answered by your publishing the following extracts from the Report of the (London) Religious Tract Society, for the past year. Sincerely yours,

O.

LOAN LIBRARIES.

These libraries are composed of interesting and religious books, and include from twenty to fifty volumes, according to the number of the crew, and the distance of the voyage. The demand for these libraries has been unusually large; and about SIXTY of them, containing upwards of fifteen hundred volumes, have been furnished to vessels trading to almost all parts of the world.

Of the practical good of these libraries it would be easy to multiply instances. One captain said:—"I am happy to tell you, that the books have been read over and over by my ship's company, and I am satisfied they have been made a blessing to some." Another declared, that since the introduction of the books, he had marked a pleasing change among his ship's company, which he attributed to the instruction they received from reading those valuable volumes. May God, in rich mercy, continue to bless the means used for the spiritual interests of our long-neglected sailors!

Add to this, that nearly two hundred and fifty volumes have been supplied on loan to sailors employed in the coal and coasting trade. In this way the seed of eternal truth has been widely sown, and may we not hope that it will yet spring up in many hearts, and bring forth thirty, sixty, or a hundred fold! Good *has* been effected; but we look on all that has been accomplished as only the first-fruits of a more abundant harvest yet to be reaped. To the effecting of this, another and very powerful means has been THE DISTRIBUTION OF RELIGIOUS TRACTS. A TRACT, from being short, simple, and pointed, is most suited to the sailor; and to the perusal of tracts, many a sailor can trace his first impressions, and his subsequent conversion. We may here adduce one or two instances:—

"I have on board this ship," said a captain to your missionary, as he was passing over a tier of vessels, and distributing tracts among the seamen, "three men that I believe owe their conversion to the reading of tracts. Do you recollect holding a meeting on board this vessel about six months ago, and leaving some tracts? During the voyage those tracts were read, and made a blessing."

"When passing down the river one day in my boat, a sailor beckoned me on board the H—, of S—, and said, "Will you come on board?" I immediately complied; and on reaching the deck two sailors came to me and said, 'The few tracts you gave us for our last voyage have had the effect of leading us, and also another of our lads, who is now on shore, to think about the salvation of our souls.'"

About 200,000 of these little messengers of mercy have been put in circulation by the missionaries and agents, exclusive of grants made to provincial and foreign ports, and to ships' companies bound to every region of the earth. It frequently happens, that sailors request a small supply of these useful publications, in various languages, before embarking, and on distant shores they may be seen in the character and employment of tract distributors.

In August last, Captain J. Young, of the "Reward" of Sunderland, visited Hamburgh. Up to that time he had been a stranger to the truth as it is in Jesus, and I believe was known to some of your agents in the Thames as invariably refusing to hoist the Bethel flag. While he was in Hamburgh, a gentleman had commenced preaching the gospel in his own house, and this being the Sabbath, Captain Y. was invited to stay. He did so, and was deeply impressed with what he heard. The gentleman presented him with a small religious book, the reading of which brought him to the decision of fully giving his heart to God. During the winter he united himself with the church worshipping in Bethel Chapel, Sunderland.

These silent messengers of mercy have been freely distributed, and in most instances thankfully received; nor can any doubt be entertained of their beneficial results. Holding a meeting in the fifth station, a sailor to whom I had given the tract entitled THE SWEARER'S PRAYER, came to me, and said, "I shall never forget your giving me the tracts last voyage. Thank God, I have never uttered a bad word since the time I read them, and they have had a similar effect on our mate, who, before that time, was much addicted to swearing." On another occasion, passing over a tier of ships, a captain kindly invited me to come below, when he said, "Well, sir, you are at the old trade of distributing tracts; I have on board three men, who I believe owe their conversion, under God, to the reading of tracts. In the course of the voyage the tracts you left six months ago were read, and made a blessing. I suppose there are five of my people who can rehearse something of those tracts to you, if you choose."

Conversing with the sailors on board the C——, and recommending the reading of some of the tracts I held in my hand, a sailor said, "Have you a tract called MY OWN WAY?" I found I had not. "Ah!" said he, "the reading of that tract first led me to seek mercy through Christ; and for the first time, after twenty-three years in sin and folly, I began to ask myself some serious questions about my eternal state; I have been led to read the Scriptures, since, and attend Divine worship whenever I have an opportunity; and I hope I have not read and heard in vain."—Another case was that of a sailor, who was very anxious to obtain a few tracts, having received much spiritual benefit therefrom: dating his first religious impressions from their perusal. He said, that after reading them himself, he took care to distribute them among his brethren, with a word of recommendation.

What Christian will not be encouraged by the statement of the above facts, to engage in this commendable and glorious cause?

Contributed for the Sunday-school Journal.

THE ACTRESS.

An Actress, in one of the English provincial or country theatres, was one day passing through the streets of the town in which she then resided, when her attention was attracted by the sound of voices, which she heard in a poor cottage before her. Curiosity prompted her to look in at the open door, when she saw a few poor people sitting together, one of whom, at the moment of her observation, was giving out the following hymn, which the others joined in singing:—

"Depth of mercy! can there be,
Mercy still reserved for me?" &c.

The tune was sweet and simple, but she heeded it not. The words had riveted her attention, and she stood motionless, until she was invited to enter, by the woman of the house, who had observed her standing at the door. She complied, and remained during a prayer which was offered up by one of the little company; and uncouth as the expressions sounded, perhaps, to her ears, they carried with them a conviction of sincerity, on the part of the person then employed. She quitted the cottage, but the words of the hymn followed her. She could not banish them from her mind, and at last she resolved to procure the book which contained it. She did so, and the more she read it, the more decided her serious impression became. She attended the ministry of the Gospel, read her hitherto neglected and despised Bible, and bowed herself in humility and contrition of heart, before Him whose mercy she now felt she needed, whose sacrifices are those of a broken and a contrite spirit, and who has declared, that with such sacrifices he is well pleased.

Her profession she determined at once and forever to renounce; and for some little time excused herself from appearing on the stage, without, however, disclosing her change of sentiments, or making known her resolution finally to leave it.

The manager of the theatre called upon her one morning, and requested her to sustain the principal character in a new play which was to be performed the next week for his benefit. She had frequently performed this character to general admiration; but she now, however, told him her resolution never to appear as an actress again, at the same time giving her reasons. At first he attempted to overcome her scruples by ridicule, but this was unavailing; he then represented the loss he should incur by her refusal, and concluded his arguments by promising, that if to oblige him, she would act on this occasion, it should be the last request of the kind he would ever make. Unable to resist his solicitations, she promised to appear, and on the appointed evening went to the theatre. The character she assumed required her, on her first entrance, to sing a song; and when the curtain drew up, the orchestra immediately began the accompaniment. But she stood as if lost in thought, and as one forgetting all around her, and her own situation. The music ceased, but she did not sing; and supposing her to be overcome by embarrassment, the band again commenced. A second time they paused for her to begin, and still she did not open her lips. A third time the air was played, and then, with clasped hands, and eyes suffused with tears, she sang, not the words of the song, but,

"Depth of mercy! can there be,
Mercy still reserved for me!"

It were almost needless to add, that the performance was suddenly ended; many ridiculed, and though some were led from that memorable night to "consider their ways," and to reflect on the wonderful power of that religion which could so influence the heart, and change the life of one hitherto so vain and so evidently pursuing the road which leadeth to destruction.

It will be satisfactory to the reader to know, that the change in Miss ——— was as permanent as it was singular; she walked consistently with her profession of religion for many years, and at length became the wife of a minister of the Gospel of our Lord Jesus Christ.

WIDOWHOOD INDEED.

A TALE OF ANGUISH.

"He was an only son, and his mother was a widow."

We turned into a narrow street, and shielded ourselves from the piercing northwester, that had been for some minutes blowing, showing us that our cloaks were not wholly weather-proof, it was certainly a comparative pleasure, after such a searching blast, to stand in the lee of the houses; and as soon as the blood began to circulate a little, we considered what should be our next step in the errand which we had undertaken to perform, when our attention was arrested by sounds of wailing from the house near which we were standing; and as the evidences of sudden grief continued we felt emboldened if not called on by our mission, to knock at the door. We repeated this several times, but as there was no answer we determined to enter. Raising the latch with some force in order to arrest attention, we opened the door and stepped into a small parlor; there was no entry. The noise of opening the door had called from the adjoining room, a female, whose countenance was marked by the deepest grief. She started at our appearance, but with a courtesy natural to her sex, pointed to a chair near a stove.

We apologized for our unbidden entrance by stating that her exclamations of distress had seemed to give warrant for our boldness, as we were in the discharge of our duty to a class in which she seemed to be included.

There was no answer; but it was evident that all feeling was merged in one overwhelming grief, and the sobs which shook the frame of the afflicted one were rather evidences of its concealment, than attempts at its expression.

"Are your sufferings," said my companion, respectfully approaching the female, "of a kind which we can mitigate? Our means, whatever they are, shall be cheerfully devoted to that purpose."

"Unless you can bring back to my arms a husband who has been dead for months, and restore to my bosom an only child, stretched out on yonder bed, you cannot minister to my sufferings."

We knew too well the feelings of a mother to attempt formal consolations in the freshness of her bereavement, and so we mingled a tear with the childless widow, conscious that sympathy would do more than advice.

The door of the little room was open, and the light from a window fell upon a bed.—The suffering widow trembled as she turned her face in that direction.

We followed her.

The little one lay upon the bed in the newness of death. Sickness had not emaciated the face, no pain disturbed the features. It was the beauty of quiet. Silence and rest had set their seal upon his lips; but the blue vein lay across his temple and down his cheek, as if life had only paused in its career, not chilled. The thin silky lock of hair that lay upon the forehead of the dead child, trembled in the agitation of the air as we approached, but settled still again upon the brow in whose glossy whiteness marble is a poor comparison. The long eyelashes were in beautiful relief to the delicate skin over which they hung, and served to shade the eye-balls, where alone death seemed to have set his seal. As we gazed upon the beautiful object before us, the grief of the mother broke out afresh. We felt that something should be said.

"The Lord gave," said my companion, as he took the mother's hand from the cold tiny fingers of the boy, "the Lord gave this treasure."

"Who else, O, who else could have given such an one?" said the woman, gazing downward upon the bed.

"And the Lord hath taken away," added my friend.

A shivering of the mother's frame indicated that she was sensible her comfort was taken away.

"Let us then bless the name of the Lord," continued my friend.

"O! not now—not yet—I cannot do it with that form before me. Let me grieve without reproaching my Maker, but I cannot mock him with blessings. It may prove good to me to have been afflicted; but while the heart is bleeding with the freshness of its wound, "I may, like Rachael, refuse to be comforted."

With due respect for the sacredness of her recent grief, we led the mourner away from the sight of her child with a view of proposing to her, as soon as possible, some plan of decent sepulture.

The room indicated poverty but not squalidness. There was a sad deficiency in the means of comfort, but what there was bore evidences of being the remainder of a sufficiency. Entire neatness distinguished every thing, but even the clothes upon the bed were insufficient for necessary warmth, and chairs and tables had gone to provide for herself and little one, when the sickness of the child had prevented her from work.

While we were arranging the measures which should insure decent burial to the child, a slight noise from the bed-room attracted my attention. I went to the bed.

A small dog was lying at a little distance from the dead child, and gazing intently into his unchanging face. The affectionate animal had reached forward to lick the cheek of the boy, but its coldness prevented a repetition, and he contented himself with constant watching and an occasional low moan.

"Poor Rolla," said the mother, who had followed me to the bedside, "poor Rolla, he feels but does not understand his loss.—He has always been the companion of Henry, and is now one of his mourners."

There came afterwards a plain carriage to take away little Henry in his coffin, and his afflicted mother. At the gate of the grave-yard my friend and I met the carriage. The sexton took the coffin and proceeded. My friend placed the widow's arm within his own and helped her onward, and I followed them, but not alone, poor Rolla joined the little procession and completed its numbers.

The solemn service was performed by my friend, to the scanty congregation, disturbed only by the deep sobs of the mother.

At length the sexton prepared to fill in the earth; the anguished mother bent over the little resting place of her boy, and with heart-rending grief took leave of the last human being with whom she could claim affinity; she turned and moved slowly away.—Rolla paused, as if in doubt whether to follow the living, or lie down and rest with the beloved dead. The widow remembered her faithful companion, and called on him to follow. Rolla looked wistfully at the grave for a time, and then obeyed. Heart-broken, the widow, with her sympathizing dog, returned to that desolate home once made cheerful by the presence of her husband and her child.

NATURE OF THE MOTHER'S CHARGE.

The mother's charge is *immortal*. The body will indeed last but a few short years; now she folds it in her arms, and dandles it upon her knee, but soon it will have expanded to the measure of a youth, and, at a period a little more distant, it will have reached its mature growth; and, a little later, if indeed it has not been earlier, it will return to the dust whence it came. But the spirit that gives the babe its chief interest, the soul that thinks, and speaks, and burns with celestial fire, is rendered imperishable, if not by the necessity of its nature, at least by its Creator's decree. The arms that enfold your babe will become clods; the sun that shines upon your babe will be extinguished, and the skies that attract its infant gaze will be rolled up as a burning vesture, and yet all that is great and spiritual in that babe shall survive, not only in unimpaired, but constantly increasing energy. And, for aught we know, other suns and worlds may take the place of those which we now behold, and, having fulfilled their end, may pass away as a midnight dream, and others still may come up at the Creator's bidding to replenish immensity, and, in obedience to a like decree, these may retire and be lost in the abyss of annihilation, and yet that infant mind, whose operations are now so feeble, that you can scarcely detect them, will live through all this wreck of worlds, and even then will feel that its existence is only begun. When the Christian mother resigns her babe to the tomb in the budding season of its faculties, let her not look despairingly at the narrow house, as if her infant had perished there, but let her rather think of the grave as the temporary dwelling-place of the corruptible, and be thankful that God has permitted her to make such a contribution to the immortal population of heaven.

[*Rev. Dr. Sprague.*

Children's Friend.

THE KIND LITTLE GIRLS.

Kind and tender-hearted children are beloved, whether they are rich or poor; and I shall now give you a short but pleasing account of two Sunday scholars, whom I very well know, and whom I shall ever esteem. There is, in our town, a poor old man, whom God, in his infinite wisdom, has seen fit to deprive of sight, that great blessing which you and I so much enjoy. His wife also is getting old and feeble, and the strength of them both will soon be gone. Now this poor afflicted man had a great desire to go to the house of prayer, but he could not see his way, and he had no one to lead him. Day after day did he sit in darkness, longing for some one to lead him to the light of life, but no one offered him aid. The message of mercy and the hosannas of united praise both sounded near to his dwelling, but they fell not upon his *ears*, and in sadness his sabbath hours passed away.

At length, two good little girls in our sabbath school, hearing of his deplorable condition, took pity on him, and they said, that by turns they would lead him and be his guide, and that he should lean his trembling hand upon their shoulders, and that they would take him to the house of God. The poor man gladly accepted this kind offer; and often have I seen him tottering along with his large stick, and his little friends one on each side; and I thought, last Sunday, as I gazed on them both, what a pleasant sight it was, and surely such kindness must be approved by God. Now these poor people soon felt a feeling of gratitude arise in their minds toward the little girls, and they wished to repay them, but they were poor and unable. It occurred, however, to their minds that, as they sold sweet things, they would give each some candy every day they came, but the little girls *refused* to take any thing, and still persevere in their labor of love. May the God of heaven smile upon them, and grant them his salvation.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee very much regrets to report an entire failure of receipts during the past week. In view of the urgent necessities of the Committee as stated in a note appended to his report of last week, he trusts that relief will at once be afforded, without this serious embarrassment must of necessity ensue.

F. S. WINSTON,
New York, July 13, 1842. Acting Treasurer.

THE HEBREW LANGUAGE.

INSTRUCTION is given in the Hebrew Language by the Rev. Joseph Jaquett, with the Vowel Points and Accents, at No. 129 South Sixth street.

HANNAH MORE'S WORKS COMPLETE.

NOW publishing, to be complete in 8 parts, the complete works of Hannah More, with a portrait, price 25 cts. per number, for sale by

JAMES K. SIMON,
July 22. Fifth st., above Spruce.

EPISCOPAL BOOK STORE.

PRACTICAL Reflections on the Second Advent, by Rev. Hugh White, Curate of St. Mary's Parish, author of Meditations on Prayer, &c., from the 6th Dublin edition, 1 vol. 12mo.

The Family in Bethany, edited by Hugh White.
Old Humphrey's Thoughts for the Thoughtful.
The True Catholic no Romanist.
Hay on Baptism.
The Table of the Lord, by Caroline Fry.
Seymour's History of the Crusades against the Albigenses.

H. HOOKER,
June 17. 178 Chestnut st. opposite the Masonic Hall.

HOVER'S INK.

From the Baltimore, Lutheran Observer.

HOVER'S INK.—We have received a bottle of this Ink and tried and found it very good. Mr. Hover supplies Congress, numerous Banks, Merchants, &c. &c., with ink, and he has an immense number of certificates from the highest authorities, all bearing unequivocal testimony to the excellent quality of his ink.

From the Germantown Telegraph.

HOVER'S INK.—We have used for some months, the black Ink manufactured by Mr. *Joseph E. Hover*, and can speak advisedly of its excellence. It is the best, we think, that we have ever tried.

For sale at No. 105 North Third st.—6 doors below Race, East side, Philad., by JOSEPH E. HOVER,
Manufacturer.

Also at G. F. Nesbitt's, corner of Wall and Water sts., New York.

CHEAP THEOLOGICAL BOOKS.

THE Subscriber offers the following valuable books at low prices. Encyclopedia of Religious Knowledge, $3 75—Companion to the Bible $2 25—Doddridge's Family Commentary, $2 50—Mackintosh on the Epistles, $2 50, —Rollin's Ancient History, 8 vols. $3 25—Hunter's Sacred Biography, $1 25—Josephus Complete, $1—Paley's works do. $1 37—Bunyan's works 2 vols complete, $2 50—besides a large assortment, too numerous to mention, at the same low prices. An assortment of Bibles from 40 cts. to $10, Pocket Bibles gilt edge and tucks 75 cts., Prayer-books from 20 cts. to $4, also a large variety of Juvenile and Sunday-school books at very low prices.

For sale by JAMES K. SIMON,
July 22—6t Fifth st., above Spruce.

TAYLOR'S LIFE OF COWPER.

Price 37½ cents.

EDWARD C. BIDDLE, No. 6 South Fifth st., has just published "The Life of William Cowper, compiled from his correspondence, and other authenticated sources of information, containing remarks on his writings, and on the peculiarities of his interesting character, never before published, by Thomas Taylor." Cheap edition 37½ cts.

THE TRUE ISSUE FOR THE TRUE CHURCHMAN; a statement of facts in relation to the recent Ordination, in St. Stephen's Church, New York, by Rev. Drs. Smith and Anthon. Price 9 cts.

Just published and for sale by
JAMES K. SIMON,
July 22—2t. Fifth st., above Spruce.

THIS DAY PUBLISHED,

THE PRACTICAL CHRISTIAN, or the devout penitent; a book of devotion, containing the whole duty of a Christian, on all occasions and necessities fitted to the main use of a holy life, by R. Sherlock, D. D., with a life of the author, by the Rt. Rev. Bishop Wilson, author of Sacra Privata, &c., one elegant volume, 16mo. price 87½ cents. The Practical Christian, now submitted to the reader from the seventh English edition, is by far the most important of all Dr. Sherlock's works. It was a work of gradual growth and progressive enlargement, and we have his Biographer's testimony to the fact, that he made it the model of his own devotions—"strictly observing himself, what he so earnestly recommended to others." The following devotions, living impression as it were of the living model,—being the tutor of Bishop Wilson, again before us, and it may be devoutly hoped that as their author while living, succeeded in forming one of the noblest characters, in the Church's modern Calendar, so now, though absent from us in body, this his work, instinct as it every where is with his own saintly spirit, may tend to produce many more such characters to the glory of God, and the edification of his holy Church.—Editor's preface.

ALSO,

A Help to Catechising, for the use of the clergy, schools and private families, by James Beaven, M. A., revised and adapted to the use of the Protestant Episcopal Church in the United States. By Henry Anthon, D. D. Rector of St. Mark's Church, New York. This little volume is designed as the first of a series illustrating the doctrines and discipline of the Protestant Episcopal Church, and will be followed by Catechisms on the morning and evening service, &c., the series will be under the editorial charge of Dr. Anthon. Price, single copies 6¼ cts. 50 copies $2 50, 100 copies $4.

GEO. S. APPLETON, Publisher,
148 Chestnut st., opposite the Arcade.

SAMUEL HART, Sr., Bookseller, Charleston, S. C. has received, for sale, a supply of the Memoir of the Right Rev. Richard Channing Moore, D. D., by the Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop. May 13.

THIS DAY PUBLISHED,

BEAVEN'S HELP TO CATECHISING, arranged, enlarged, and adapted to the use of the Protestant Episcopal Church in the United States, by Rev. Henry Anthon, D. D. This little volume is designed as the first of a series illustrating the doctrines and discipline of the Protestant Episcopal Church, and will be followed by catechisms on the morning and evening service. Price single copies, 6¼ cents; 50 copies $2 50; 100 copies $4 00.

N. B.—Any of the Clergy, or heads of Sunday schools of the Episcopal Church, may receive a copy of the work gratis for examination, by addressing the Publisher free of postage. Postmasters are authorized by law to make such requests free of expense.

GEO. S. APPLETON, Publisher,
July 15. No. 148 Chestnut st., opposite the Arcade.

GREAT REDUCTION.

FOX'S Book of Martyrs, the handsomest edition now in print, bound in cloth, with 32 engravings,—price only $1 50. Editions much inferior to this beautiful one, formerly sold at $2 50.

JAS. M. CAMPBELL & CO.
July 1. 98 Chestnut st., up stairs.

NEW BOOKS.

REFLECTIONS upon the Believer's Rest.

The Family of Bethany or Meditations on the eleventh chapter of St. John's Gospel, from the French, by the translator of Exiles from Eden, with an introduction by Rev. Hugh White.

The Glory of Israel, or Letters to Jewish children, on the early history of their nation, by Charlotte Elizabeth.

Proper Lessons for the use of the Church, cheap edition, 31 cts. For sale by H. HOOKER,
178 Chestnut st. opposite the Masonic Hall.

☞ The Christian Observer for April, May and back numbers supplied by H. HOOKER, Agent.
June 10.

MEMOIR OF BISHOP MOORE.

COPIES of the Memoir of the Rt. Rev. Bishop Moore, by the Rev. Dr. Henshaw, can be had at the following places in Virginia:—

JOHN COAKLEY, Bookseller, Fredericksburg.
JOSEPH GILL, Bookseller, Richmond.
E. P. TABB, Main-street, Norfolk.

MEMOIR OF BISHOP MOORE.

D. BRUNNER, No. 1 North Charles st., BALTIMORE, has just received a fresh supply of the Life of the Rt. Rev. Dr. Moore, D. D., by Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop, and an excellent Likeness in front.

NEW BOOKS.

THE Remains of the Rev. James Marsh, D. D., late President, and Professor of Moral and Intellectual Philosophy in the University of Vermont, with a Memoir of his Life.

Also,—A Compendious Ecclesiastical History from the Earliest Period to the Present Time, by the Rev. William Palmer, M. A., of Worcester College, Oxford, with a Preface and Notes by an American Editor.

Also,—Millenarianism Defended,—a reply to Professor Stuart's Strictures on the Rev. G. Duffield's recent work on the second coming of Christ," by George Duffield, Pastor First Presbyterian Church, Detroit.

The Poetry of Home and School, selected by the Author of the "Theory of Teaching," and "Edward's first Lessons in Grammar."

And Precept upon Precept, or a second series of the Earliest Religious Instruction the Infant Mind is capable of receiving, with verses illustrative of the subjects, by the Author of "Peep of Day," "Line upon Line," &c.

Just received and for sale by H. HOOKER,
No 178 Chestnut st., opposite the Masonic Hall.

TO CHRISTIAN READERS.

THE Biblical Cabinet, Nos. 1, 2 and 3, containing Neander's History of the Christian Religion during the first three centuries. Price per No. 25 cts.

Also, Nos. 6 and 7 of the Select Library of Religious Literature, containing Llorente's History of the Inquisition. Price per No. 15 cts.

JAMES M. CAMPBELL & CO.,
June 17. 98 Chestnut st., up stairs.

EPISCOPAL BOOK STORE.

GEORGE S. APPLETON, No. 148 Chestnut street Philadelphia.

Respectfully informs the Literary Public, that in addition to his regular miscellaneous book business, he has established a Branch in London for the importation of European Books. Among the great variety of publications abroad, comparatively few reach this country. A great inconvenience is therefore obviated by this arrangement, as any person may leave his order for any particular work, and by the rapid communication of steamers the book is at hand in a few weeks.

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By reason of the small commission of ten per cent. on the cost of importation, he will be obliged to ask in all cases the probable cost in advance; he trusts however, that this objection will be obviated by the cheapness and speedy arrival of the books.

G. S. A. has, in addition to this branch in London, an Agent in Leipsic for the supply of all orders for books published throughout Germany—also in Brussels, Paris, Florence and Madrid, so that he is prepared to execute with great fidelity and promptness, all orders intrusted to him are from any portion of the Continental Book market.

NEW BOOKS.

A Child in Heaven.
Old Humphrey's Walks in London.
Bishop Hopkins' Second Letter to the Rt. Rev. Francis Kenrick. Hopkins on the second Advent of our Saviour, with special reference to the year.
Gardening for Ladies, and a Companion to the Flower Garden, by Mrs. Loudon, edited by A. J. Downing, author of Landscape Gardening, &c.
Thirty years from Home, or a voice from the Main Deck; being the experience of Samuel Leech, who was for six years in the British and American Navies, was captured in the British Frigate Macedonian; afterwards entered the American Navy, and was taken in the United States brig Syren, by the British ship Midway. With engravings.
ALSO,—Grandfather's Chair, a History for Youth, by Nathaniel Hawthorne, author of Twice-Told Tales. And The Lives of Hernando Cortes, the Discoverer of Mexico, and Francisco Pizarro, the Conqueror of Peru.
ALSO,—The Backslider, by ***.

"What I see and hear
Of sinful courses and of nets and snares,
Encompassing the feet of them that once
Were steadfast deemed, speaks only to my heart
Of coming Judgments." R. TAYLOR.

Just received and for sale by H. HOOKER,
No. 178 Chestnut st. opposite the Masonic Hall.
July 15.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleeker st., N. York.

MRS. Bailey takes this method to inform the friends and patrons of the Seminary, that she continues her School and pursues the same systematic course of instructions, with the same teachers, as during the lifetime of her late lamented husband, and has re-opened, on Monday, the 1st of May last, at No. 10 Carroll Place,—a location not surpassed for health and beauty, by any other in New York.

The house is every way adapted to accommodate yearly boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.

Mrs. Bailey has the pleasure of referring to the following Gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

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Rev. Wm. W. Phelps, D. D. Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. S. A. Fort, Esq., Counsellor.
Rev. Lewis P. Balch.
May 27—6m.

CHEAP ORGANS FOR SALE.

AN Organ of 4 stops—open Diapason—Stop Diapason—Flute and Fifteenth, built about two years since, recently put in good order, for sale low. This instrument is worthy the attention of any congregation desiring a cheap instrument.

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The above instruments can be seen at the Organ Manufactory of H. KNAUFF, No. 212 North Fifth st.

Organs of any size made to order on the most reasonable terms, with the modern improvements.

July 15.

LIFE OF BISHOP MOORE.

RECENTLY published by WM. STAVELY AND CO. No. 12 Pear street, a Memoir of the Life of the Rt. Rev. RICHARD CHANNING MOORE, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Virginia, by the Rev. J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore, accompanied by a selection from the Sermons of the late Bishop—comprising 502 octavo pages, with an excellent likeness of the venerable Bishop in front.

Also, THE PRAYERS OF THE CHURCH, a connected series of Reflections on the Liturgy, by Rev. J. R. Walker, rector of St. Helena Church, Beaufort, S. C.

OLD HUMPHREY'S WALKS IN LONDON.

JUST published—"Old Humphrey's Walks in London and its Neighbourhood," by the Author of "Old Humphrey's Observations," "Addresses," "Thoughts for the Thoughtful," &c. &c.

Recall thy wandering gaze from distant lands,
And gaze where London's goodly city stands.

For sale by EDWARD C. BIDDLE,
July 8. No. 6 South 5th st.

Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING, Bookseller and Publisher, Columbus, Ohio, has just published THE CHURCH CHOIR: A collection of Sacred Music, comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the *Organ or Piano Forte* and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By JOSEPH MUENSCHER, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured base, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on these instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English masters not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music.

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in the *city of New York*, of James A. Sparks, office of the Churchman, 111 Nassau street, up stairs; at the bookstore of Swords, Stanford & Co.—F. J. Huntington & Co.—Collins, Keese & Co.—Dayton and Newman—and Saxton and Miles. J. Tiffany, *Utica, N. Y.*; in *Philadelphia*, at H. Hooker's book store, —— Thomas Cowperthwaite & Co.—and of R. S. H. George, 26 South Fifth street; in *Baltimore*, of D. Brunner, No. 1 North Charles st.; in *New Haven*, of S. Babcock; in *Hartford*, of John Paine, and of Belknap & Hamersley; in *Boston*, of James B. Dow. July 15.

HENRY'S COMMENTARY.

BARRINGTON & HASWELL, 293 Market st., have published a new edition of "Henry's Exposition of the Old and New Testament," 6 vols. super royal 8vo.

From numerous testimonials of the high character of the work, we select the following:—

The Rev. Edward Bickersteth says, "There is in Matthew Henry a glow of love, a full exhibition of the sense, a happy reference to the passage expounded, and a lively cheerfulness which will ever make his work popular, useful and indispensable."

Dr. Doddridge says—"Henry is perhaps the only commentator so large that deserves to be entirely and attentively read through. The remarkable passages I think, should be remarked. There is much to be learned from this work in a speculative, and still more in a practical way."

Dr. Edward Williams says—"It is an incomparable work and too well known to need a discriminating character."

The Rev. Thomas Hartwell Horne, in his valuable introduction to the Study of the Scriptures, says, that its high and generally known value is so just and extensive, that it needs no recommendation.

The Rev. Adam Clarke, the Commentator, says—"The Rev. Matthew Henry, a very eminent dissenting minister, is author of a very extensive Commentary on the Old and New Testaments, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical."

Extract of a letter from the Rev. Francis Wayland, D. D., President of Brown University.

"I know of no work of the kind in any language which combines more sound good sense with fervent and deep-toned piety."

PRICE.—In good and substantial sheep binding, fifteen dollars per copy; or five copies for sixty dollars. In half calf binding, sixteen dollars per copy, or five copies for sixty-five dollars.

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Cheap edition of the Proper Lessons to be read at Morning and Evening Prayer, on the Sundays and the other Holy Days throughout the year. Adapted to the use of the Episcopal Church in the United States. Price three dollars per dozen.

For sale by BARRINGTON & HASWELL,
June 17—tf. 293 Market st.